

SYNTAX OF

Modern Arabic Prose

THE EXPANDED SENTENCE

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SYNTAX OF

Modern Arabic Prose

THE EXPANDED SENTENCE

[VOLUME TWO]

by *Vicente Cantarino*

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ABBREVIATIONS

Amin duh.	Ahmed Amin, <i>ḥukū l-Islām</i> , 3 vol. Cairo 1952, 5th edition.
Amin zuh.	_____, <i>ḥukū al-Islām</i> , 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirji Zaidān, <i>Ta'rikh ādīb al-lughā l-'arabiyya</i> , 4 vol. revised edition. Cairo 1957.
Gibr.	Gibrān Khalīl Gibrān, <i>Al-maḥīmā 'a l-kāmilā lē-mā 'alīqāt shaykh Khālīl Gibrān</i> , 3 vol. Beirut 1949-50.
Hal. sir.	Muḥammed Ḥusain Haikal, <i>ḥayāt Muḥammad</i> , Cairo 1952, 5th edition.
Hak. ahl.	Taufiq al-Ḥakīm, <i>Ahl al-kahf</i> , no year, 5th edition.
Hak. sheh.	_____, <i>Shehrazād</i> , Cairo 1934.
Hak. sul.	_____, <i>Sulaimān al-ḥakīm</i> , Cairo, no year, 2nd edition (?).
Hak. yaum.	_____, <i>Yaumiyyāt mā'ib fī l-aryāf</i> , Cairo, no year.
Hus. ayy.	Taha Ḥusain, <i>Al-ayyām</i> , Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. 'ala.	_____, <i>'Alā ḥamīsh al-siya</i> , Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah. gah.	Nagīb Mahfūz, <i>Al-qāḥira l-jāzira</i> , Cairo 1958, 3rd edition (?).
Mah. zuq.	_____, <i>Zuqāq al-midaqq</i> , Cairo 1961, 4th edition (?).
Manf. sha'.	Mustafā Luṭfi al-Manfalūṭī, <i>Al-shā'ir</i> , Cairo 1952, 7th edition.

Manf. mag.	_____, <i>"Majdālīn,"</i> Cairo 1954, 13th edition.
Musa adab.	Salāma Mūsā, <i>Adab lil-sha'b</i> , Bagdad 1961.
Nu'. kan.	Mikhā'il Nu'aima (Naimy), <i>Kān mā kān</i> , Beirut 1960, 5th edition.
Nu'. liq.	_____, <i>Liqa'</i> , Beirut 1952.
Raf. wah.	Muṣṭafā Ṣādiq al-Rāfi 'I, <i>Kaḥy al-galaw</i> , Cairo 1951, 1st and 2nd vol. 4th edition, 3rd vol. 3rd edition.
Raih. mul.	Amin al-Raiḥānī, <i>Mulūk al-'awb</i> , Beirut 1951, 3rd edition.
..... (Br.)	e.g. Mand. (Br.) 17, 5, Muhammad Mandur, page 17, line 5 in <i>Advanced Arabic Readers I</i> by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.
..... (Br. II)	2nd vol. of Brinner's Reader, 1962.
..... (Zy.)	e.g. Tal. (Zy.) 34, 25, Mahmud Taimur selection 34, paragraph 25 in <i>A Reader in Modern Literary Arabic</i> by Farhat J. Ziadeh, Princeton University, 1964.

Names of authors in both readers are abbreviated as follows:

Af.	Michel Aflaq
al-Hus.	Ishāq Mūsā al-Ḥusainī
Amin	Ahmed Amin
Q. Amin	Qāsim Amin
'Aqq.	'Abbās Mahmūd al-'Aqqād
'A. Raf.	'Abd al-Raḥmān al-Rāfi 'I
'Aww.	Taufiq Yūsuf 'Awwād
Ayy.	Dhū al-Nūn Ayyūb
Bakd.	Khālid Bakdāsh
Batt.	Rufā'il Baṭṭi
Din	Khalil Taqīy al-Dīn
S. Din	Sa'id Taqīy al-Dīn
Far.	Nabih Amin Fāris
Fur.	Anis Furaiḥa
Ghur.	Rose Ghurayyib
Gibr.	Gibrān Khalil Gibrān

Hai.	Muḥammad Ḥusain Haikal
Hak.	Taufiq al-Ḥakīm
Hind.	Khalil al-Hindāwī
Hus.	Ḥaba Ḥusain
Idr.	Subh al-Idris
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Mahmūd Kāmil
Kay.	Sāmi al-Kayālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālid Muḥammad Khālid
Kurd	Muḥammad Kurd 'Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣṭafā Luṭfi al-Manfalūṭī
Maz.	Ibrāhīm 'Abd al-Qādir al-Māzinī
Mub.	Zakī Mubārak
Musa	Sālāma Mūsā
Nu'.	Mikhā'il Nu'aima
Qal.	Subh al-Qalamāwī
Qud.	Ihsān 'Abd al-Quddūs
Qutb	Sayyid Quṭb
Raih.	Amin al-Raiḥānī
Razz.	Munif al-Razzāz
Sa'.	Amīna al-Sa'id
Sak.	Khalil al-Sakākīnī
Sat.	Sāṭi' al-Ḥusāri
Sib.	Yūsuf al-Sibā'i
Tal.	Mahmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Qustantīn Zuraīq

Books frequently quoted ¹

'Aḡl	Ibn 'Aḡl, <i>Sharḥ al-'alfiyya</i> , ed. Fr. Dieterich. Leipzig, 1851.
Ashmawi	Ibn al-Fāḍil al-Ashmāwī, <i>Ḥaṣhīya 'alā maṭn nī-Ajurrūmiyya fī qaṣā'id al-'awbiyya</i> , Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudelroy-Demombynes, <i>Gnomatire de l'Arabe Classique</i> , 3rd ed., Paris, 1952.

¹ Bibliographical information on the books which are less often mentioned is given at the point of quotation.

- Bravman, *Studies*
 Brock, *Grund.*
 Farhat *Rech.*
 Mainz, *Zur. Gram.*
 Mufassal
 Munjid
 Noeldeke, *Zur. Gram.*
 Qana'id
 Reck. *Synt.*
 Reck. *Verh.*
 Wehr, *Dictionary*
 Wright
 Ya'ish
 Zajjaji
 ZMK
- M. M. Bravman, *Studies in Arabic and General Syntax*, Cairo, 1953.
 Carl Brockelmann, *Grundriss der vergleichenden Grammatik der Semitischen Sprachen*, Berlin, 1913.
 Germanus Farhat *Kitāb khaṭṭ al-maṭālib*, Beirut, 1882.
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 Zamakhshari, *al-Mufaṣṣal fī l-naḥw*, ed. J. P. Broch Christianiae, 1879.
 al-Munjid fī l-lughā wa-l-taḥḥ wa-l-'ulūm, new edition. Beirut, 1956.
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Zeitschrift der deutschen morgenländischen Gesellschaft.

SYNTAX OF Modern Arabic Prose

THE EXPANDED SENTENCE

§ 49 EXPANDED SENTENCES

In the preceding chapters we have considered only the essential parts of the sentence, i.e., subject and nominal predicate for the nominal sentence, and subject and verbal predicate for the verbal sentence. In normal communication, we usually make use of more of the essential elements in order to determine or clarify the basic idea expressed. The new elements in the expanded sentence can be considered under two aspects:

- I Modifications of nouns
- II Modifications of verbs

It will become clear that such a simple division cannot always be carried out. Nevertheless, this dichotomy has been chosen, not only for the sake of a clearer presentation, but mainly because such a distinction facilitates the understanding of the syntactical nature of the constructions.

§ 50 MODIFICATIONS OF NOUNS

Under the name "modification" we understand any kind of grammatical element that can be attached to a noun in order to specify or clarify the idea it expresses.

Such modifications can be

- A an affix:
 - a) indefinite suffix: nunation
 - b) determinative prefix: article
- B a nominal attributive:
 - a) adjectival
 - 1) demonstrative determination
 - 2) qualification by an adjective
 - b) substantival:
 - 1) coordinated: noun in apposition
 - 2) subordinated: genitive construction
prepositional phrase

§ 51 DETERMINATION AND INDETERMINATION OF NOUNS: GENERAL REMARKS

Arabic has developed morphological elements with which to contrast the determination and indetermination of a noun, for example, "the man" vs. "a man." Determination is expressed by a prefix usually called "the definite article," e.g., *الرَّجُلُ*, "the man." Indetermination is achieved by a suffix, *نَ*, which has become part of the noun's ending and forms an indefinite declension, *رَجُلٌ رَجُلٌ رَجُلٌ* "a man." Both elements, deter-

minative prefix and indefinite suffix, have always been used according to a very concrete and strict set of rules, which have remained astonishingly constant through the centuries.

In many instances, however, the actual application of these rules seems to have been the result of a linguistic habit and of a formalistic use of grammatical forms rather than an effect of the language's need for differentiation between determination and indetermination. Thence is derived the fact that in Arabic, grammatical (or formal) determination or indetermination do not necessarily coincide with determination or indetermination in meaning (semantic).

In general, Arabic is still very much aware of the determinative effect of the definite article. However, it is worth mentioning that modern Arabic has retained the tendency previously noticed in medieval Arabic of generalizing the use of the article for nouns which are only intended as determined or definite in a general way; this is the so-called "general determination" equivalent to the English "Man," "Men," etc. without the article (see page

The possibility of expressing a noun in Arabic without connoting either determination or indetermination was lost at a very early stage of the language's development. As a remnant of this "articleless" stage, we still can mention nouns that have assumed an invariable form before taking any affix, either of determination or indetermination, e.g., *أَيُّنَ* (أَيُّنَ) beneath, *أَيُّنَ* afterward, *أَيُّنَ* earlier, and also the expressions *أَيُّنَ* (أَيُّنَ) and *أَيُّنَ* (أَيُّنَ), "that's all," "nothing else."

We may also mention the use of certain proper names generally employed with the indefinite form of the three case declension, which are used in some constructions without nunation, e.g.,

زَيْدٌ Zaid Ibn 'Amr. Hal. sir. 127, 11

It is, however, not easy to ascertain to what extent this construction is still in use in unvocalized texts among the Arab authors, if at all.

The use of the suffix of indetermination, the nunation, should not be considered as an indefinite counterpart of the definite article. Although it is an indefinite ending, it is not used with all the indefinite nouns and its actual usage is always determined by grammatical rules which may or may not convey the same indefinite effect to the meaning (see page 24).

Since Arabic no longer has a form of the noun in an "absolute" state, i.e., without either a definite article or nunation except where the nunation is excluded by the morphological structure of the noun (as with diptotes), the form with nunation has become the normal form without the article for the majority of Arabic nouns.

Nunation is the morphological sign of indetermination regardless of meaning in:

a) the masculine or feminine singular of the nouns which follow the three case declension:

رَجُلٌ a man *مَدِينَةٌ* a city

b) broken plurals which are declined following the same pattern:

كُتُبٌ books *أَوْلَادٌ* children *تَلَامِيذٌ* pupils

c) feminine sound plurals:

كَلِمَاتٌ words

d) the singular of nouns with the so-called weak third radical, *ي* or *و*, which either follow the pattern of the two case declension, as in examples such as:

قَاضٍ a judge *رَاعٍ* a shepherd

or are indeclinable:

عَصَا a stick *شَبَابٌ* a young man *مَعْنَى* a meaning

On the other hand, nunation is never used in the following regardless of the meaning of a noun:

a) nouns in the dual and masculine sound plural:

رَجُلَانِ two men مُسْلِمُونَ Moslems

b) nouns in the singular and broken plurals which follow a two case declension (diptotes), e.g.,

سُفَرَاءُ ambassadors مَدَارِسُ schools أَصْدِقَاءُ friends

c) nouns, singular or plural, which have a suffix, *u* or *a*, added to the radical and which are indeclinable:

ذِكْرِي memory قَضَايَا lawsuits

d) also loan words if they are not incorporated into an Arabic triptotic nominal form:

أَمِيرِكَا America أَلْمَانِيَا Germany

e) a noun in the construct state, governing a definite or indefinite substantive in the genitive case:

رَجُلٌ أَلْبِينِ رجلٌ دينٍ a clergyman رَجُلٌ أَلْبِينِ the clergyman

As we have stated, the lack of the nunation is not a conclusive sign of the determination of a noun.

A noun is *definite* either by itself, regardless of its form or ending, e.g.,

a) proper names:

زَيْدٌ Zaid مُحَمَّدٌ Mohammed

b) personal and demonstrative pronouns:

أَنَا I هَذَا this

c) special words:

أَمْسٌ yesterday (cf. أَمْسُ الْغَرِيبِ)

2 Proper names are also, e.g., "Christianity" and

"Judaism" in the following case

لَمْ يَدْخُلْ فِي يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ He did not enter Judaism or Christianity. Hal. str. 127, 20

or with a modifier:

a) when it is modified by the definite article:

الْكِتَابُ the book

b) when it is modified by a noun in the genitive case which is itself defined, or by a personal suffix:

كِتَابُ الْبَوْدِ the boy's book

كِتَابِي my book

The most characteristic and rigid rules of Arabic determination of nouns are the following:

a) A noun may be determined, and thus be definite, by only one modifier; thus it will be either by the definite article or by another noun in the genitive case, but never by two at the same time. Hence, we will not find كِتَابُ الْبَوْدِ الْكِتَابُ for "the book of the boy," but rather كِتَابُ الْبَوْدِ.

(For adjectives defined by the article and governing a genitive, see page 109.)

b) An indefinite noun cannot be modified by a noun which is determined either in itself (semantically) or by a modifier (article, suffix, or another noun in the genitive). Thus

صَدِيقِي زَيْدٌ
صَدِيقِي زَيْدِي
صَدِيقِي الْبَوْدِ
صَدِيقِي زَيْدٍ الْبَوْدِ
صَدِيقِي زَيْدٍ

never can be translated as:

a friend of Zaid's
a friend of my boy's
a friend of the boy's
a friend of Zaid's boy.

For such expressions a prepositional paraphrasis must be used (see page 82):

c) A definite noun cannot be determined by an indefinite noun in the genitive case. Thus **كِتَابُ بُولِيٍّ** is not "the book of a boy" but "a boy's book." **كِتَابُ الْبَيْتِ** is not admissible as shown above under A. (For additional information on determination by a genitive, see page 92).

§ 52 THE ARTICLE

The article in Arabic can be prefixed to nouns regardless of their substantival or adjectival character; thus it is found with substantives and infinitives, adjectives and participial forms. When the article is prefixed to a noun, the noun becomes defined or determined; this determination, however, is not always of the same kind, nor does it always have the same emphasis.

The article, originally a demonstrative particle, has retained its original demonstrative character in some cases, especially when prefixed to certain words referring to time:

لَقَدْ جَاءَ السَّاعَةَ هَذَا كَاهِنٌ شَيْخٌ
يَسْأَلُ عَنْ بَيْتِكَ
This very moment an old
priest came here asking
for your house.
Manf. sha'. 184, 12

آتِ هَاهُنَا ؟ السَّاعَةَ ؟
Coming here? This moment?
Hak. sheh. 13, 2

3. Compare with the following instances in which the indetermination of the noun is only formal:

كَانَتْ أَصَوَاتٌ عَفَافِيَّةٌ
Hus. ayy. I, 8, 1
They were the voices of Ifrites.
يَجِدُ ذَاتَهَا فِي مَثَلٍ رَجُلٍ
She finds herself in the house
of a man whom....
Gibr. I, 107, 7

لِلْحَالِ وَقَسَتْ الْكَنْجَةُ مِنْ يَدِهِ
At this moment the violin
fell out of his hand.
Nu'. liq. 112, 7

الَّيْلَةُ يَطْلُعُ رَأْسٌ
Tonight [this night] a
head will be chopped off.
Hak. sheh. 22, 14

أَتَى لَنْ أَجِدَ بَعْدَ الْيَوْمِ إِلَيْهِ
سَيَلًا
that after that day I would
never meet him again.
Manf. (2y.) 30, 6

الآن
now [this instant].
Mah. qah. 84, 6

but also in some other expressions:

لَوْ فُهِمُوا مَعْنَى الْحُرِّيَّةِ لَمَا اخْتَلَفُوا
مَعْنَى فِي الرَّأْيِ
If they understood the
meaning of freedom, they
would not disagree with us
in this opinion.
Q. Amin (2y.) 5, 2

In general, the article is used:

a) to designate a specific person or thing the speaker has in mind or has already mentioned, even if it was indefinitely:

رَفَعَ عَلَى رَأْسِهِ تَرَابًا - دَخَلَ إِلَى
بَيْتِهِ وَالتَّرَابُ عَلَى رَأْسِهِ
He put some dust on his
head...he entered his house
with the dust on his head.
Hak. sir. 186, 13

قَالَ أَحَدُهُمْ - فَلَمْ أَرِغْ عَيْنِي نَحْوَ
الْمُسْكَلِ
One of them said...but I
did not look at the speaker.
Gibr. I, 169, 5

أَيْنَ الرَّاعِي ؟
Where is the shepherd?
Hak. ahl. 9, 10

كَانَ فِي قَدِيمِ الزَّيَانِ رَجُلٌ لَبْنَانِيٌّ
وَأَمْرَأَتُهُ وَكَانَ الرَّجُلُ مِنْ حَارِثِي
الْأَرْضِ
In days of old there were
a Lebanese and his wife.
He was a ploughman.
Nu'. kan. 19, 12

أَلَى الرُّوحِ الَّتِي عَانَتْ رُحَى . أَلَى
الْقَلْبِ الَّذِي سَكَبَ أَسْرَارَهُ فِي قَلْبِي .
أَلَى أَيْدِي أَلِي أَوْ قَدْتُ شُعْلَةً
عَوَاطِفِي أَرْبَعُ هَذَا الْكِتَابِ

To the spirit who has embraced my spirit, to the heart who poured out its secrets on my heart, to the hand that lighted the torch of my feelings, I dedicate this book. Gibr. I, 106, 1

^{b)} before nouns that are specified by the situation itself:

سَبَّحْتُ الْخَطِيءَ إِلَى الْبَيْتِ
طَوَّلَ النَّهَارَ وَفَسَا كَبِيرًا مِنَ اللَّيْلِ
مَا يَسْتَطِيعُ الْقَارِئُ أَنْ يَتَوَوَّهَ

I returned home.
Maz. (Zy.) 10, 2
the whole day and a great part of the night.
'Aww. (Br.) 9, 11
what the reader can imagine.
Maz. (Zy.) 1, 34

وَقَدْ قَطَعَ الصَّدِيقَانِ الطُّفُولَةَ وَالصَّبَا
مَعًا

The two friends had spent childhood and boyhood together. Mah. zug. 41, 9

Thus, the article will always be used before nouns defined by a demonstrative pronoun (see page 29):

فِي تِلْكَ الْإَيَّامِ

in those days.
Maz. (Zy.) 10, 6

مَنْ هُوَ هَذَا الْإِنْسَانُ الْجَالِسُ إِلَيْهَا؟

Who was that man sitting near her? Manf. mag. 151, 11

هَذَا الْمَلِكُ مَجْنُونٌ

This king is a madman!
Hak. ahl. 58, 2

Note the use of the article in some expressions functioning as adverbial phrases:

أَلَى الْإِمَامِ

forward [to the fore].
Hus. (Br.) 9, 15

تَرَاجَعًا قَلِيلًا إِلَى التَّوَرَاءِ

Step a little to the rear.
Gibr. I, 128, 2

^{c)} before nouns understood as designating not an individual but rather a species. This general determination can be used with substantives and adjectives in a substantival function, usually in the singular:

النَّبَايرُ يَمُرُّ بِالْجَمَالِ فِي كُلِّ شَيْءٍ
كُلُّ مَا يَخْرُجُ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ
وَالشَّوْفِيِّ هُوَ أَنْ —

A poet sees beauty in everything. Manf. mag. 199, 4
The only difference that there is between a sorcerer and a *shufi* is that....
Hus. ayy. I, 98, 14

لَا تَعْرِفُ قَلْبَ الْمَرْأَةِ

You don't know a woman's heart. Hak. ahl. 44, 4

فَلَا تَجِدُ أَيْةَ عَذَابٍ بِالصَّائِعِ أَوْ
النَّاجِرِ أَوْ الْمَزَايِعِ أَوْ الْمَرْأَةِ

But we do not find any attention given to workers, merchants, peasants, or women. Musa (Zy.) 2, 7

It is accordingly especially frequent after comparisons:

أَنَّ الرَّاهِبَ فِي الدَّيْرِ يُطَيِّرُ الْجَنْدِيَّ
فِي سَاحَةِ الْحَرْبِ
كَأَنَّ كَالْقِطِّ الْأَسْوَدِ

A monk in a monastery is like a soldier on the battle field. Gibr. I, 161, 8
It was like a black cat.
Maz. (Zy.) 10, 36

لَأَنَّ النَّفْسَ كَالزُّهْرَةِ

for the spirit is like a flower. Gibr. I, 138, 3

أَمَا الْحَقِيقَةُ فَبِهِيَ كَالنَّجْمِ —

Truth is like stars....
Gibr. I, 164, 19

كَالطَّيْرِ —

As birds....
Raf. wah. I, 14, 17

and also in proverbs:

الصَّدِيقُ لَوَقْتُ الصَّبَاحِ

A friend in need is a friend indeed.
Nu'. Iiq. 23, 2

This general determination, when used with nouns in the plural, expresses the idea of totality, "all":

الْأَطِبَاءُ وَتَى اتَّفَقُوا عَلَى رَأْيٍ؟

Doctors! When did they agree on any opinion?
Nu'. 11q. 32,1

مِنَ الْآبَاءِ إِلَى الْإِبْنَاءِ

from fathers to children.
Hal. sir. 67,9

أَنْ يَجْلِسَ الْإِنْسَاءُ مَعَ الرِّجَالِ

that women sit together with men.
Q. Amin (Zy.) 5,7

Related to this meaning of totality is the use of the article in the following partitive constructions:

فِي سَنَةٍ مِنَ السَّنِينَ

one year [in a year of the years]. Hus. ay. I, 119,9

هَذَا أَحَدُ الْمُرُصِّ

This man is a thief.
Gibr. II, 115,16

دَعَانَا أَحَدُ الْأَصْدِقَاءِ لِنُزَارَهُ فِي بَلَدِهِ

A friend invited us to visit him in his town.
Manf. mag. 25,5

فِي لَيْلَةٍ مِنَ لَيَالِي الصَّيْفِ الْحَمِيدَةِ

On a pleasant summer night [on a night of the pleasant summer nights].
Maz. (Zy.) 10,2

The idea of totality can also be expressed with a defined noun in the singular; in this case it has:

1) collective meaning, "every," "all":

أَنَّ الْإِنْسَانَ يَظْلِمُهُ حَتَّى أَبَوُهُ

that everybody treated him unjustly, even his father.
Hus. ay. I, 38,7

الدَّاخلُ إِلَى هَذَا الْمَعْبَدِ الْمُجْتَمِعِ

Everyone who enters this precious temple sees....
Gibr. II, 70,9

أَنِّي قَدْ تَزَوَّجْتُ زَوْجًا لَا كَالرِّجَالِ

that I married an exceptional man [a man not like mankind in general].
Hus. 'ala. I, 17,1

2) also a distributive meaning, "each":

يَأْكُلُ فِي الْيَوْمِ أَرْبَعَ أَكْلَاتٍ

He eats four meals each day. Manf. sha'. 210,9

عِشْرِينَ سَاعَةً فِي الْيَوْمِ

twenty-four hours each day.
Mah. qah. 13,11

يَشْتَرِي الْوَاحِدَةَ بِفَرْشٍ وَنُصْفِ

He bought [them] for a plaster and a half a piece.
'Aw. (Br.) 3,7

فَلَمْ لَا يَرْفُضْ الرَّجُلُ إِلَّا مَعَ امْرَأَةٍ

Why doesn't each man dance with [only] one woman?
Manf. mag. 62,14

إِنِّي وَطِئْتِي فِي الشَّهْرِ مِائَتًا فَرْسًا

My pay is 200 francs per month. Manf. mag. 89,2

3) and qualitative meaning, "whole":

عَرَفْتُهُ بِقِيَامِ الْيَوْمِ وَالْأَسْبُوعِ وَالشَّهْرِ

I knew him to spend whole days, weeks, months, and years eating only one kind of food. Hus. ay. I, 149,13

d) before nouns that in their usual meaning exist only as a single entity:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَنْفِهَا

Beauty is Nature itself.
Gibr. II, 136,1

وَهَلِ النَّشِيطُ إِلَّا مُتَمَرِّدٌ دَائِمًا

and is life anything but a continuous risk?
Nu'. 11q. 62,3

الْجَوَّ رَاقِيٌ وَالسَّمَاءُ مُصْحِيَةٌ وَفَوْقَ

The air is clear, the sky serene, and the sun shines brightly. Manf. mag. 4,14

and, frequently with abstract nouns:

السَّيْرُ بِمِفْتَاحِ النَّجَى Equanimity is the key of joy. Mah. zaq. 63,1

أَمِنَ الْمَدْلُ أَنْ يَزِدَّ الْغَيْرُ نَقْرًا؟ Is it justice to add poverty to the poor? Gibr. I, 94, 8

مَوْ يَقْسِمُ الطَّعَامَ بَيْنَهُم بِالْمَدْلِ He distributed the food among them in fairness. Hus. ayy. II, 51, 5

هَناكَ كَلِمَاتٌ — There are some words... like people, freedom, equality, personality, democracy. Musa (Zy.) 2,1

لَوْ قَبِلْهُمَا مَعْنَى الْحَرِيَّةِ — If they understood the meaning of freedom.... Q. Amin (Zy.) 5, 2

Also with names of scholarly disciplines; cf. French *L'histoire, la littérature*, etc.:

أَنَّ الْإِدْبَ قَنَ that literature is an art. Musa adab. 3, 17

بَعْضُ كُتُبِ التَّارِيخِ — Some history books.... Hal. sir. 76, 17

فَنُ التَّرَاجِيدِ the art of tragedy. Mand. (Br.) 3, 1

الْجُغَرَّافِيَّةُ geography. Djir. tar. II, 377, 3

أَنبَا تَتَلَفُ مِنْ فُرُوعٍ كَثِيرَةٍ تَرْجِعُ إِلَى أَرْبَعَةٍ: الطِّبِّ وَالْفَلَسَفَةِ وَالْأَدَبِ وَالرِّيَاضِيَّاتِ that [the sciences] consist of many branches which can be reduced to four: Medicine, Philosophy, Astronomy, and Mathematics. Djir. tar. II, 387, 3

Note the use of the article after a determinative (see page 270):

ثَوْبٌ مِنَ الْحَبِيرِ الْأَبْيَضِ a dress of white silk. Mah. qah. 99, 1

e) With infinitives used as substantives, when they refer to a single action rather than to a general one, or when the action is specified by being attributed to concrete persons or situations:

أَتَسْمَحُ لِي بِالْمَدْخُولِ؟ Will you allow me to come in? Nu'. 11q. 8, 2

وَكَيْفَ لَنَا بِالنَّوْمِ؟ How could we sleep? Manf. sha'. 204, 11

لَمَنْ يَرِيدُ الْجُلُوسَ for whoever wants to sit down. Tal. (Br.) 131, 24

أَنْ عَلَيْهِ الرَّجُوعُ كُلُّ مَسَاءٍ يَخْتَمِنُ ثَوْبًا that he should return every evening with fifty piasters. 'Aww. (Br.) 12, 15

دَعَا أَبْنَاهُ إِلَى الْإِقْرَابِ He summoned his son to approach his bed. Mah. qah. 38, 20

تَكْرَمَ بِالْحَضُورِ إِلَى بَيْتِي عَصْرَ الْيَوْمِ Do honor me with your presence in my house this evening. Mah. qah. 108, 21

f) before an adjective or a participial form, when it is used as a substantive:

وَكُلُّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ and everything that they invoke besides Him is nothingness. Hal. sir. 138, 20

لَقَدْ كَانَ الْمُظَنُّونَ أَنْ تَكُنْ أَسْعَدَ It was the accepted belief that conditions were better for you. Amin (Zy.) 7, 4

فِي الْمُسْتَقْبَلِ in the future. Musa adab. 22, 1
مَضَى إِلَى الْخَارِجِ He went outside. Mah. qah. 111, 1

السَّعِيدُ مِنْ سَعِيدٍ حَيْثُ كَانَ

The happy man is he who finds happiness wherever he is. Nu'. kan. 14, 11

أَنْ فِي كُلِّ أُمَّةٍ طَاطِبٌ وَطَاطِبٌ

that there is [the] good and [the] bad in every nation. Amin duh. 1, 54, 10

مَنْ السَّعِيدُ ؟

Who is [the one] coming? Hak. sheh. 20, 4

مَنْ الْبَاقِدُ ؟

Who is [the one] approaching? Hak. ahl. 73, 8

It is especially frequent after the preposition مِنْ with a partitive meaning (see page 266):

كَانَ مِنْ التَّصِيرِ أَنْ -

It was hard for him to.... Hus. ayy. 1, 4, 6

مِنْ الْمَعْلُومِ أَنْ -

It is known that.... Q. Amln (Zy.) 5, 20

مِنْ الْبَاطِحِ أَنْ -

It is obvious that.... Jabr. (Br.) 69, 7

كَانَ مِنْ الطَّيِّبِ أَنْ -

It was natural that.... Taq. (Zy.) 3, 44

g) before a series of nouns when they represent a complete enumeration of parts (determination by contrast):

حَاطَلْتُ أَنْ أُوقِظَ الْوَاحِدَ ثُمَّ الْآخَرَ بِيَدِي

I tried to awaken the one, then the other, with my hand. Nu'. liq. 63, 15

أَبْنِي رَمَيْتُ شَبِيكِي ثَلَاثَ مَرَّاتٍ - فِي الْأُولَى - فِي الثَّانِيَةِ - فِي الثَّلَاثَةِ

that I threw in my net three times... the first..., the second..., the third. Hak. sul. 7, 4

كَانَتْ تَدْعُو عَلَى هَذِهِ الْيَوْمَةِ طَائِفَةً مِنَ السَّكَاكِينِ فِيهَا الطَّيْلُ وَفِيهَا الْغَمِيرُ وَفِيهَا الذَّقِيلُ وَفِيهَا الْحَفِيفُ

On the log there were several knives, some long, some short, some heavy, some light. Hus. ayy. 1, 59, 10

أَكْبَرُ الْبَيْضِ وَجُونَهَا عَلَى الْإِطْلَاقِ وَذَهَبُ الْبَيْضِ الْآخِرُ إِلَيْنِ أَنْ -

Some absolutely denied its existence, but others held the opinion that.... Mand. (Br.) 2, 8 and 10

h) for the same reason, before adjectives or substantives that imply a contrast:

مَرَّ عَامٌ وَتَلَاَهُ الثَّانِي

A year passed and then another one. Nu'. kan. 63, 10

حَفِيفٌ مِنْهُ الشَّيْءُ الْكَثِيرُ

He learned the greatest part of it. Hus. ayy. 1, 98, 4

Hence the use of the article before adjectives expresses a relative meaning. The adjectives consequently take the function of a substantive (see page 61):

حَتَّى لَمْ يَبْقَ مِنَ الْمُسْلِمِينَ بَقِيَّةٌ إِلَّا الْقَلِيلُ

until only very few Muslims remained [until of the Muslims only remained the few]. Hal. sir. 210, 11

الرَّايِحُ عِنْدِي أَنْ -

In my opinion it is [the] most likely that.... Hal. sir. 245, 11

Note the following use of the article:

قَالَتْ بِصَوْتٍ فِيهِ الْكَثِيرُ مِنَ الْإِعْتِدَارِ وَالْمَجْلَلِ

She spoke with a shy, pleading voice [a voice in which there was the abundance of...]. Nu'. liq. 85, 2

and also before relatives used as superlatives (see page 472):

أَوْ عَلَى الْأَصَحِّ -

or more properly speaking.... Sib. (Br.) 111, 6

أَتَيْنَا عَلَى الرَّايِحِ كَلِمَةً شُكْرًا

that most likely it was a word of thanks. Maz. (Zy.) 1, 30

z) also before the name of titles or degrees, preceding or following a proper noun:

نَظَرَ إِلَى وَجْهِ السِّتْرِ بِلَاكٍ
He looked at Mr. Black's face. Hak. (Zy.) 11,42

أَتَيْتُ أَنَا الرَّئِيسَ رُوزْوَلْتِ
that I am President Roosevelt. Din (Br.) 60,17

أَلِدُ كَثْرَ طَه حُسَيْنٍ
Dr. Taha Husain. Musa adab. 57,7

Note, however, that titles or degrees are occasionally used without the article:

الْتَفَتَ إِلَيْهِ سِتْرَ بِلَاكٍ مُحَدِّثًا
Mr. Black turned to him, smiling. Hak. (Zy.) 11,19

z) with numerals (see page 495f.):

نَحْوُ الثَّمَانِينَ كِيلُومِتْرًا
about eighty kilometers. Hal. sir. 85,9

جَدَّتِي الَّتِي أَوْفَتْ عَلَى التِّسْعِينَ
my grandmother, who was over ninety years old. Maz. (Zy.) 10,3

وَجَدَهُ رَجُلًا فِي الْإِثْنَيْنِ
He found him to be a man in his forties. Mah. qah. 61,19

جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوِزْنَ الْخَمْسَ
a group of no more than five girl students. Mah. qah. 5, 12

k) frequently without apparent reason, e.g., before the nominal predicate introduced by لَيْسَ in some negative constructions (see Vol. I, § 33):

حَلَلْنَا حَجْرَةَ لَيْسَتْ بِالْمُفِيدَةِ
We sat down in a room that was not very spacious. Tal. (Zy.) 9,3

لَيْسَتْ بِالْحَالِمِ الْآنَ
I am not dreaming now. Hus. 'ala. 11,95,19

and also in other instances:

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ وَأَشْهُرٍ
Who divided the year into months, and the month into weeks, and these into days and hours?

Djlr. tar. I,17,20

As a linguistic formalism, Arabic uses the article before an adjective that modifies a definite noun, whether it be defined by the article or a suffixed pronoun or another defined substantive in the genitive case (see page 48):

بِصَوْتِ الْفَقِيرِ
with his feeble voice. 'Aww. (Br.) 13,11

أَحَدُ أَصْدِقَائِي سَيَرَانُ السَّخِيلِينَ
one of Cyrano's sincere friends. Manf. sha'. 15,5

كُتِبَ الْإِنْشَاءُ الْمَعْظِيَّةُ
the great books of literature Musa adab. 9,15

الْإِشْتِعَانُ الدِّيْنِي
the daily examination. Hus. ay. I,77,5

الْبَحْثُ الْآتَايِي
the following day. Mah. qah. 61,13

Note that the adverb أَيْسَ is considered definite; therefore an adjective modifying it will take the definite article:

أَيْسَ الْقَرِيبِ
recently. Bat. (Zy.) 12,4

and also before an adjective that modifies a proper noun:

فِي مَآيُو الْبَاقِ
next May. Mah. qah. 56,8

§ 53 INDETERMINATION

1) Arabic indetermination is used to express:

a) a numerical indetermination, "a," "one." Some-

times this is equivalent to the numeral **أَحَدٌ**, "one," so long as there is no emphasis on the fact of unity, such as "a single one" (see page 363). This use naturally occurs only with nouns in the singular:

وَجَدْتُ فِي الْأُولَى (مَرَّةً) جَمَارًا
جَيِّدًا وَفِي الثَّانِيَةِ زَيْدًا مَلُوءَةً—

The first time, I found a dead donkey, and the second, a jar full of
Hak. sul. 7,5

مَا هَذَا؟ نَقِمْتُمْ نَحَاسِي؟

What is that? A copper bottle? Hak. sul. 7,9

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا

He lived in a strange house.
Hus. ayy. II,3,5

حَتَّى سَمِعْتُ— أَنَّهُ تَتَرَدَّدُ فِي جَوْفِ اللَّيْلِ

When I heard... a moan resounding in the night.
Manf. (Zy.) 30,9

قَدْ سَكَنَهَا الْيَوْمَ قَتْنٌ—

Today a young man... has occupied it.
Manf. mag. 3,9

لَنَا جَيْشٌ قَوِيٌّ

We have a strong army.
Hak. sul. 35,12

مَضَى عَلَى هَذَا شَهْرٌ وَشَهْرٌ

After this event one month passed and then another and still another.
Hus. ayy. I,39,13

(For the use of **أَحَدٌ** as an equivalent of indetermination, see page 361.)

When numerical indetermination is used with a plural noun, it is generally understood as equal to an English "some" and therefore, at times, to "a few":

تَعَمَّرُوا لَاثْنَيْتَ فَرَسَةٍ

Strange beings lived there.
Hus. ayy. I,13,1

الَّذِي لَمْ يَكُنْ بَيْنَهُ وَبَيْنَهَا إِلَّا خَطَرَاتٌ
مَعْدُودَةٌ

from which he was only a few steps away.
Hus. ayy. I,12,1

مَا هِيَ إِلَّا أَيَّامٌ—

Only a few days had passed....
Hus. ayy. I,38,6

هَنَّاكَ كَلِمَاتٌ—

There are some words....
Musa (Zy.) 2,1

بَعْدَ أَيَّامٍ—

A few days later....
Gibr. I,112,1

^{b)} a qualitative indetermination when the noun is used to express the species, rather than a concrete, yet undefined, noun:

With the noun in the singular:

حَقُوقُ سَيِّدِنَا عَلَى الْأَسْرَةِ كَانَتْ
حَقُوقًا تَتَقَلَّبُ دَائِمًا طَعَامًا وَشَرَابًا وَثِيَابًا
وَمَالًا

The rights of the school teacher from that family always took on the shape of some food, something to drink, some clothing, and some money.
Hus. ayy. I,34,2

حَتَّى سَمِعْتُ فِي مَنَازِلٍ—

When I heard in a certain house....
Manf. (Zy.) 30,9

حَتَّى كَانَ يَوْمٌ مِنْ الْأَيَّامِ—

Until a certain day came....
Hus. ayy. I,118,4

دَخَلَتْهُ وَفِي نَفْسِهَا حَيْنٌ وَأَمَلٌ

She entered, full of longing and hope. Ghur. (Zy.) 31,30

سَلَامٌ عَلَى سُورِيَا

Greetings to Syria!
Gibr. II,133,9

With some abstract nouns:

جَمَالٌ هُوَ الطَّبِيعَةُ بِأَسْرَهَا

Beauty is Nature itself.
Gibr. II,136,1

سَلَامٌ عَلَى الرَّاكِبِ وَالْوَطَنِيَّةِ

Peace takes precedence over duty and patriotism
Gibr. II,108,20

and also with plural nouns:

عَنْ كَلِمَاتٍ حَكِيمَةٍ

[consisting] of judicious maxims. Amin duh. I,210,5

سبق المطار مخرج ومساكن —

The airport building, halls, and corridors....
Tal. (Zy.) 9,2

When an indefinite substantive or adjective functions as predicate of a nominal sentence, the indeterminateness is frequently qualitative:

رأسه ذهب أبريق
Hak. sul. III, 14
Its head is of pure gold.

أنت شاعر
Manf. mag. 198,8
You are a poet.

هذا حلال وهذا حرام
Manf. mag. 128,7
One is permitted but the other is forbidden.

أين تم وطننا عربيا؟
Zur. (Zy.) 18,17
that there is an Arabic fatherland?

أين مالط
Maz. (Zy.) 1,8
that I was Maltese.

2) Substantives are grammatically undefined, regardless of their meaning, in some constructions:

a) in the genitive case, e.g., after *نور* (see page 120):

سليم ذو حس
Nu'. liq. 13,15
Selim is very sensitive.

(رجل) ذو خطر وشان
Tağ. (Zy.) 3,6
a man of importance.

and after *كل* (see page 124):

اختفى كل شيء حولهم
Tal. (Zy.) 34,48
Everything around them disappeared.

في كل قديل نور
O. Amln (Zy.) 20,14
On each lamp there was a light.

after an relative used with the connotation of a superlative (however, cf. the use of definite nouns with relatives on page 477):

أصدق مرجع للتسمية
Hal. sir. 18,14
the most reliable source for the Biography.

نقد كانت عندها أنفس هدية
جاءتها في ذلك الشجار
Nu'. liq. 29,3
since it was for her the most precious gift that she received that day.

أنت أفضل سائر رأيت في حياتي
Manf. sha'. 58,14
You are the best dualist I have ever seen!

after the numerals 3 through 10 (see page 366f.):

كان الشيخ قد حج ثلاث مرات
Hus. ayy. I, 94,7
The Sheikh had undertaken the pilgrimage three times.

لقد كنا عائلة من سبع أنفس
Jabr. (Br.) 71,25
We were a family of seven.

and always after *كم* (see Vol. I, § 46):

كم مرة —
Gibr. III, 173,5
How many times....

and after *رب* (see page 207):

رب صدقي كان أكذب من كذب
Nu'. liq. 20,1
Many a truth is more deceiving than a lie.

b) in the accusative case, e.g., in indefinite adverbial constructions of time (see page 173):

قد رأيت مرارا بعيني
O. Amln (Zy.) 5,9
Many a time I saw with my own eyes....

أَقَامَ فِي الْمَآهَرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ

He spent two weeks or more
in Cairo....
Hus. ayy. II, 3, 1

as a restrictive accusative, or accusative of specification (see page 184):

هِيَ تَخْتَلِفُ عِلًّا

They were of different
height. Ralh. mul. 211, 18

وَشَرَحْنَاهُ وَتَقَدَّرَ مِنْهُ أَسْلُوبًا وَمَعْنًى

commenting on and imitating
it in style and meaning.
Far. (zy.) 17, 17

as circumstantial accusative (see page 186):

يَقُولُ لِي عَمِّي أَنَّهُمَا تَرَكَانِ طِفْلًا

My uncle tells me that
they abandoned me as a
child. 'Aww. (Br.) 16, 13

مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ

People went both alone and
in groups. Gibr. III, 54, 7

after numerals 11 through 99 (see page 367):

أَتَقَى فِي سَبِيلِ ذَلِكَ اثْنَيْ عَشَرَ
فَرَنْكًا

I spend twelve francs this
way. Manf. mag. 89, 8

بَعْدَ فَرَاقٍ خَمْسَةِ عَشَرَ عَامًا

after a separation of fif-
teen years!
Mah. qah. 56, 13

لَكَ إِذَا عَلَاثَ وَفُشِرُونَ عَصَا

then you get twenty-three
blows. 'Aww. (Br.) 11, 19

and in isolation:

a) some proper names of persons and places:

كَانَ آتِسِي خَلِيلًا

My name was Khalil.
Gibr. I, 163, 11

نُوحٌ

Noah. Hal. sir. 5, 9

كُورَيْشٌ

Koreish. Hal. sir. 243, 8

قُصَايَا

Ousay. Hal. sir. 96, 10

مُحَمَّدٌ

Mohammed. Hal. sir. 6, 16

بَدْرٌ

Badr. Hal. sir. 243, 19

However, there is a distinct tendency in modern Arabic to use Arabic proper names undeclined⁴:

كَانَ آتِسِي خَلِيلٌ

His name was Khalil.
'Aww. (Br.) 9, 5

صَارَ الرُّهْمَانُ مِنْ ذَلِكَ الْحَمِينِ
يَدْعُونِي أَلَاخَ بِنَاكَ

But from that day on the
monks called me Brother
Mubarak. Gibr. I, 163, 12

عَرَفْتُ رَشِيدٌ —

I had known Rashid....
Gibr. I, 107, 12

رَأَى إِحْسَانٌ

He saw Ihsan.
Mah. qah. 113, 15

b) numerals. Simple numbers, 3 through 9, when they are not followed by a genitive case, even if they refer to definite nouns:

ثَلَاثَةٌ مِنْ أَهْلَاءِ أَدَمَ

three human beings [three
among human beings].
Gibr. I, 131, 14

كَيْفَ يُمْكِنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ
يَخْتَفُوا بِغَيْلٍ ظَلَمَ الشَّهْرِيَّةُ؟

How is it possible for four
people to disappear so
easily? Nu'. 11q. 60, 15

ثَلَاثِينَ أَوْ ثَلَاثًا

two nights or three.
Hak. ahl. 10, 12

Compound numbers. All the parts of a numeral compound are grammatically indefinite, with the exception of the indeclinable numbers 11 through 19 (see page 367) and of that part of the numeral which takes a complement in the genitive case and thus is in the construct state without nunation:

4. This tendency, however, seems to be restricted to proper names in current use. The names of historical figures and places of Islam are always regularly declined.

ثَمَانِيَةٌ وَثَمَانُونَ أَلْفًا مِنَ الْيَهُودِ	88,000 Jews. Rah. mul. 278, 10
سَبْعَةٌ وَثُرُونَ فَرَسًا	twenty-seven piasters. 'Aww. (Br.) 11, 18
ثَلَاثَةٌ وَخَمْسُونَ نَاقِيًا	fifty-three deputies. Kam. (Zy.) 4, 6
نَالَ نَصِيْبَهُ أَرْبَعًا وَثَلَاثِينَ عَصًا	He got his share of thirty-four blows. 'Aww. (Br.) 14, 3

كَانَ (سَبْعِينَ مِئْثَةً وَثَمَانِينَ) وَخَمْسِينَ أَلْفًا دِينَارًا
70,150,000 dinars.
Amin duh. I, 115, 7

(For a discussion of defined numerals, see page 374f.)

^{e)} adjectives and participles which are not in apposition to a definite noun, and thus are either in attributive apposition to an undefined noun (see page 48):

كَلِمَاتٌ مَعْدُودَاتٌ	few words. Mah. gah. 7, 16
صَوْتُ غَلِيظٌ	a harsh voice. Manf. sha'. 85, 2
كَانَ فِي قَدِيمِ الزَّيَّانِ رَجُلٌ لَبْنَانِيٌّ وَأَزْوَاجُهُ	In days of old there were a Lebanese man and his wife. Nu'. kan. 19, 12

or function as nominal predicates in a nominal sentence (see Vol. I, § 7):

فَهُوَ الْآنَ شُغُورٌ	for he is now busy. Gibr. III, 237, 11
السَّمَاءُ جَبِيلَةٌ	The sky is beautiful. Manf. mag. 198, 12
هَذَا طَبِيعِيٌّ	That is natural. Amin duh. II, 75, 14

or modify the sentence, being in the adverbial accusative case (see page 186):

هَجَمَ اللَّيْلُ سَرِيعًا عَلَى شَمَالِي لَبْنَانَ	The night came rapidly over the northern part of Lebanon. Gibr. (Zy.) 8, 1
الْبَغْتُ أَيْ ذَهَبًا	He turned around to me in amazement. Maz. (Zy.) 1, 39
كَانَهَا قَدْ سَمِعْتِي عَنَّا	as though she had heard me thinking. Gibr. I, 112, 14

§ 54 THE DEMONSTRATIVE PRONOUN

The demonstrative pronoun, which is called in Arabic *الْمُشَارَّةُ*, "noun of indication," gives the listener, as its name shows, a special indication or determination of the noun. Although related to the determination given by the article, the demonstrative pronoun is still sufficiently different to require that a noun in apposition to it be further determined by the use of the article.

While the article normally gives the noun a determination within a species (see page 11), the demonstrative pronoun gives a determinative relationship between the nouns mentioned and the people involved in the situation or in the conversation.

It is relevant to point out here that all the Arabic forms of the demonstrative pronouns were originally elements of interjectional character which, after the fading of this affect, have become particles of demonstrative determination.⁵

Since these elements do not have a nominal aspect, they have not developed any case distinction (with the exception of *هَـ*, which has different forms in the dual following the pattern of the two case declension of nouns). They are usually found in compounds of two or more elements, e.g., *هَـ*, *هَـ*, *هَـ*, and *هَـ*; only the particle *هَـ*, when it is used as the last element in the compound, offers a distinction between masculine or feminine forms, *هَـ*, *هَـ*, and has different endings for the declension of the duals, *هَـ*, *هَـ*.

5. See Brock. *Grund.* I, p. 316.

The forms used as plurals are actually different compounds and have no distinction in gender or case.

In regard to their general meaning, the common differentiation made is that *هَـ* designates persons or objects which are close to the speaker; *ذَـ* and *ذَـ* designate persons or objects in the distance. However, it must be mentioned that this distinction does not always seem to be sufficient.

From the earliest days of the language, the demonstrative particles appear to have been used frequently with psychological approach rather than merely with a local meaning. Although there is a strong tendency in modern Arabic to use the demonstrative pronouns with the local meaning only, it still frequently happens that the demonstrative pronouns are used with the psychological standpoint in mind; that is to say, *هَـ* is used for things that are considered more important or more closely related to the person speaking, while *ذَـ* and *ذَـ* express a more remote attitude.

In regard to their syntactical function, the demonstratives, with the exception of *هَـ* and *ذَـ*, can be used either as demonstrative adjectives in apposition to a substantive:

هَـ هَـ هَـ this man هَـ هَـ هَـ this world

(For a discussion on the demonstrative's position in relation to the noun see page 43f.)

or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative:

كَانَ ذَـ ذَـ — This happened while I....
Maz. (Zy.) 10,1

هَـ هَـ هَـ Is this a country that can
be lived in?
Dln (Zy.) 3,17

§ 55 هَـ

هَـ appears as part of the compound demonstrative pronouns *هَـ* and *هَـ*.

It is also used in independent positions introducing a nominal or verbal sentence as a demonstrative adverb, which emphasizes the time when the action takes place:

هَـ هَـ لَا تُبَيِّدُ أَنْ تَدْرَمَ هَـ هَـ
تَمَرِّجُ إِلَى الْكَلْبِ يَرْفُشُ هَـ هَـ
زَاهِبَ لَيْلَانِي وَأَرْبَعِينَ عَـ —

but, it would not last;
now he was returning to
the hut with just two
piasters, now he was going
to receive forty-eight
blows which....
'Aw. (Br.) 12,18

وَهَـ قَدْ مَضَى الْوَقْتُ —

and now the time had
passed.... Ayy. (Br.) 28,25

هَـ هَـ أُولَـ ذَـ عَاذَـ

Now our sons have returned....
Ayy. (Br.) 30,3

هَـ قَدْ مَرَّ سَبْعَةُ آلَافٍ سَنَةٍ عَلَى
وَلَا تَرَى إِلَّا وَكِي

Now seven thousand years
have passed since the day
of my first birth.
Gibr. III,16,4

هَـ قَدْ أَوشَكَ أَنْ يَسْأَهُمُ النَّاسُ
فِي عَصْرِنَا هَـ !

People in this time of ours
had almost forgotten them!
Hak. ahl. 48,16

It may govern a suffixed pronoun, in which case the adverbial expression has an emphatic character and is followed by a substantive in the accusative:

هَـ كُمْ عَصْرًا جَدِيدًا فِي أَسْرِكُمْ
الْمَحْتَرَمَةِ

Here is a new member for
your distinguished family.
Mah. gah. 113,14

هَـ رَجُلَيْنِ سِكِّينِيْنِ يَسْتَفِيضَانِ
بِالْبَيْتِ

Here are two poor people
pleading with you on my
behalf. Mah. zuq. 75,5

هَـ كُنَّا سَعْدَ الْقَيْسِ

Here is the Temple of the
Sun. Mah. gah. 73,20

هَـ كُمْ مَبَارِقِي

These are my principles.
Mah. gah. 10,20

§ 56 هَذَا

هَذَا appears as part of the demonstrative compounds هَذَا and هَذَانِ and also in the duals هَذَانِ but not in plural compounds.

Only rarely is it used in an independent position:

هَذَا كَأَنَّكَ حَاجَةٌ إِلَى —
For this reason, its first need was....
Zur. (Br. II) 14, 23

هَذَا preceded by the preposition لَ becomes a modal adverb:

كَأَنَّكَ سَتَقْدِمُ إِلَيْنَا أَقْدَمَ
Thus, man will use the holiest of all existing things. Gibr. I, 51, 9

Note that in a paronomastic repetition (see page 439) هَذَا has an indefinite meaning:

كَأَنَّكَ وَكَأَنَّكَ
such and such.
Amin zuh. I, 33, 15

It is frequently used following the personal pronoun with a demonstrative-adverbial function. هَذَا in this instance does not refer specifically to any noun and is used invariably in the masculine singular:

هَذَا الْحَبُّ يَسْتَهْرِئُ بِي
There is love laughing at me. Gibr. II, 99, 14

هَذَا أَصْرَابُ الْحَمَامِ وَالشَّعَائِرِ
Here are the swarms of doves and blackbirds.
Gibr. III, 57, 12

وَلَكِنْ هَذَا نَفْسِي تَهْمِسُ الْآنَ
أَسْمَاءَ ذَلِكَ الْبَنَاتِ
But my soul is now whispering the names of this law. Gibr. II, 193, 11

هَذَا الْبَنَاتُ وَالصَّبَا يَسْتَهْنُونَ —
Here are young men and women walking....
Gibr. III, 57, 16

هَذَا الرِّعَافُ يَسِيرُونَ أَمَامَ
قَطَاعِهِمْ مِنَ الْحَطَايِرِ وَالْمَرَايِسِ
Here are the shepherds leading their sheep from the corrals and folds.
Gibr. III, 57, 14

It is also used to emphasize a question in apposition to an interrogative pronoun (see Vol. I, § 43):

مَنْ دَا يَسْتَعْرِ عَلَى إِهَانَةٍ كَبِيرَةٍ
أَلَا هَانَةً؟
Who could patiently accept such an insult?
Nu'. Kan. 34, 18

أَنَا أَصْنَعُ بِهَيْكَلٍ؟
What shall I do with them?
Manf. Sha'. 94, 2

وَلِمَاذَا فَعَلَ بِهِ هَذَا؟
Why is he doing that with it? Hak. sheh. 18, 8

مَاذَا تَقُولُ؟
What are you saying?
Hus. 'ala. II, 29, 1

§ 57 هَذَا

هَذَا is a compound of هَا and هَذَا.

With a local meaning, هَذَا expresses a relationship to nouns referring to people or objects which are near the person speaking:

لَسْتُ نَوِي هَذِهِ الشَّجَرَةَ
Perhaps he is on this tree.
Hak. sul. 20, 3

أَنَا غَرِيبٌ فِي هَذَا الْعَالَمِ
I am a stranger in this world. Gibr. III, 163, 2

إِلَى الْمِدْرَاقِ الَّتِي أَوْقَدْتَ شِعْلَةَ
عَوَاطِفِي أَرْتِجُ هَذَا الْكِتَابَ
to the hand that lighted the torch of my feelings I dedicate this book.
Gibr. I, 106, 1

أَتَقْدِرُ هَذِهِ الْمَرْأَةَ أَنْ تَكُونَ
شَرِيرَةً؟
Can this woman be evil?
Gibr. I, 112, 5

or have just been mentioned:

هَذَا يَعْنِي أَن —
This means that....
Mah. qan. 29, 16

هَذَا مَا سَنَحَاوِلُ وَصْفَهُ فِي الْبَابِ
الْإِلَاقِ
This is what we shall try to explain in the next chapter. Amin duh. I, 4, 9

أَهَذَا رَأْيُكَ؟
Mah. qah. 179,8

Is that your opinion?
Hus. ayy. I, 102,9

In a pronominal function, هَذَا expresses a relation to persons or things which the speaker is actually facing⁶:

سَيَقْرَأُ هَذَا الْكِتَابَ أَرْبَعَةَ أَجْزَاءٍ هَذَا أَهْلُهَا
This book will have four parts; this is the first one. Džir. tar. I, 12,8

مَنْ هَذَا؟
Hak. ahl. 11,6

Who is that?
Is this the treacherous wife? Is this the woman who...? Gibr. I, 112,6

هَذَا أَنْتَ يَا شَهْرِيَارَ؟
Hak. sheh. 143,8

Is that you, Shahrīyār?

Note the meaning of هَذَا in the following:
مَا هَذَا الْفَوْءُ السَّجَّارُ هَذَا؟
What is that light flashing over there?
Hak. sheh. 8,3

In temporal expressions, هَذَا expresses the time in which the speaker exists or speaks:

هَذَا أَوَّلُ لَيْلَةٍ
Mah. qah. 28,20

أَهَذَا وَقْتُ مِرَاجٍ؟
Hak. sul. 63,10

أَهَذَا أَوَّلُ مَرَّةٍ؟
Hak. ahl. 29,13

6. Hence its use in addressing persons whose names are not known:

يَا هَذَا !
Hey, you! Hak. sul. 16,11

In a qualitative appreciation, هَذَا is used to indicate persons or things which are important to the speaker, or which the speaker intends to present as such:

لَا يَذْكُرُ لَيْلَةَ الْيَوْمِ أَنَسًا
He does not remember what day it was [the name of that day]. Hus. ayy. I, 3,1

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا الْيَوْمِ وَقْتُهَا يَحْيَى
He cannot remember the exact time during that day. Hus. ayy. I, 3,2

أَكْرَبُ ظَنِّي أَنَّ هَذَا الْوَقْتُ كَانَ يَمُحُ مِنْ ذَلِكَ الْيَوْمِ فِي قَبْرِهِ أَوْ فِي عَقَاهُ
His strongest belief is that the time was either morning or evening. Hus. ayy. I, 3,4

and therefore it is also used to emphasize the demonstrative effect:

هَذِهِ اللَّعْمَةُ أَمْرَأَةٌ وَهَذِهِ اللَّعْمَةُ رَجُلٌ وَهَذِهِ اللَّعْمَةُ فَتَاةٌ
One doll was a woman and the other a man, another a boy, the fourth a girl. Hus. ayy. I, 119,1

مَا أَجْمَلَ شَسَنَ هَذَا الْيَوْمِ !
How beautiful the sun is today! Manf. mag. 11,13

Hence هَذَا may also have a qualitative emphasis:
رَأَيْتَنِي هَذِهِ الْبَرَاءَةُ
Such daring startled me. Maz. (Zy.) 1,2

كَيْفَ يَكُونُ هَذَا الْقَدْسُ لِهَذِهِ الْمَجُورَةِ؟
How could such an old woman have a bust like that? Mah. qah. 94,21

إِنِّي أَنْتَ الْيَوْمِ سَارَتْ بِي إِلَى هَذِهِ النَّبَاهِيَةِ
It is you yourself who has brought me to such an extreme. Hak. sheh. 152,2

أَبْلَغْتَنِي هَذَا الْحَدَّ؟
Have you reached such a point? Mah. qah. 43,20

وَلَمْ أَتَّعِ أَنَا سَهْبًا مِنْ هَذَا
but I did not pretend anything of that sort. Maz. (Zy.) 1,35

The two parts of the demonstrative compound¹ which in times past were only occasionally separated by a personal pronoun, are now frequently used in such a manner, often with an adverbial-demonstrative character. The second part of the demonstrative agrees in gender and number with the noun preceding it:

وَأَيْنَ ذَلِكَ الْكِتَابُ؟ قَالَ
هَـهُوَذَا يَا سَيِّدِي
"Where is the letter?" He
answered, "Here it is, sir."
Manf. mag. 264, 11

وَمَا أَنَا ذَا قَارِئُ إِلَيْكَ بَعْدَ
قَلِيلٍ
وَمَا هِيَ ذِي تَأْخِذَ مَقْتَرِمَةً
and there is a window open
wide. Nu'. 11q. 101, 13

انْظُرْ هَـهْهِيَ ذِي تَنْظُرُ إِلَيْكَ
Look! There she is, looking
at you. Manf. sha'. 33, 4

هَـهْهَـنَا دَانِ —
There are the two....
Hak. sul. 99, 6

هَـهْهَنَّا أَيْلَاءُ الْثَلَاثَةِ
Here we are, the three of
us. Hak. ahl. 143, 8

Note its use with the personal pronoun of the first person:

هَـهْنَا أَيَّتُهَا الْإِمْرَأَةُ!
Here I am, my Princess!
Hak. ahl. 41, 8

هَـهْنَا أَغَارِئِرُ هَذَا الْمَكَانِ
I am leaving this place.
Hak. sheh. 14, 2

هَـهْنَدِي آتِيَةً
I am coming.
Manf. sha'. 145, 11

هَـهْنَدِي قَارِيَةً
I am coming.
Manf. sha'. 146, 16

The parts of the compound may also be separated by the preposition *bi*. It has then an adverbial function and meaning:

هَـكَذَا
"so," "thus," "in this
manner" Amin duh. III, 21, 10

ذَلِكَ § 58

Contrary to *هَذَا*, *ذَلِكَ* expresses the noun as more remote in some way from the person who speaks. Thus this demonstrative pronoun is usually used in contrast with *هذا* for correlative constructions (see page 41f.). Its demonstrative effect can be used to denote location:

مَا هَذَا الْبُزْءُ الْمَتَعَرِّ هُنَا؟
— تِلْكَ حُجْرَةُ الْمَلِكِ
What is that light flashing
over there? ... That is the
king's chamber.
Hak. sheh. 8, 3

إِلَى تِلْكَ السَّمَاءِ الْحَقِيقَةِ الَّتِي —
to that true heaven which
Hak. sul. 157, 2

سَكَنَ تِلْكَ السِّيْدِيَّةِ
the inhabitants of that city.
Gibr. II, 149, 11

هَجَمَ اللَّيْلُ سُرْعًا عَلَى شَمَالِي لِبْنَانِ
بَتَغْلًا عَلَى تِهَارٍ تَسَاقَطَتْ فِيهِ الْثَلْجُ
عَلَى تِلْكَ الْقُرَى السَّحِيطَةِ بِوَادِي قَارِيشَا
جَاعِلَةً تِلْكَ الْقُرَى الْقَوِيلَ وَالْبِقَاعَ صَفْمَةً
بَيْضًا — وَكَانَ فِي سَبِيلِ سَفَرٍ بَيْنَ
تِلْكَ الْقُرَى أَرَاةٌ جَالِسَةٌ
Night fell rapidly on Northern
Lebanon overtaking a day
during which snow had been
falling on the villages sur-
rounded by the Kadeesha Val-
ley, making its fields and
hills a white sheet which....
In one lone house among those
villages, there was a woman
sitting....
Gibr. (Zy.) 8, 1 and 3

It can also be used to indicate or refer to a person or thing which is not present at the moment of the speaker's statement:

ذَلِكَ الْهُدُودُ الْآخِرُ الَّتِي —
that other Hudhud which....
Hak. sul. 25, 12

ذَلِكَ أَضْيُ الْفَرِيشِيِّ قَدْ أَخَذَهُ
رَجُلَانِ عَلَيْهِمَا ثِيَابٌ بَيْضُ
Two people with white robes
have taken away my brother,
the Koreishli.
Hai. sir. 110, 20

In a temporal meaning, *ذَلِكَ* is used to refer to a past time and to express the action in the time in which it has actually taken place:

— فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١٦٤٠ —
 وَلَمْ يَكُنْ لِلتَّشْبِيلِ فِي ذَلِكَ الْمَصْرِ
 ذُرٌّ خَاصَّةٌ بِهِ — وَكَانَ جَمِيعُهُ
 الشَّاهِدِينَ فِي ذَلِكَ اللَّيْلَةِ —
 On one night in the year
 1640.... At that time there
 were no special houses for
 theatrical performances....
 The crowd of spectators that
 night.... Manf. sha'. 18, 3 ff.

(الْمَصْرِ الْجَاهِلِيّ) أَنْ عَرَبُ ذَلِكَ
 الْعَهْدِ الْقَدِيمِ —
 (The Pre-Islamic period) that
 the Arabs in that ancient
 period.... Djir. tar. I, 32, 16

أَتَذْكُرُ ذَلِكَ الْإِيَّامَ السَّامِيَةَ الَّتِي
 قَضَيْنَاهَا مَعًا وَنَحْنُ صِبْيَانٌ؟
 Do you remember those bygone
 days which we spent together
 when we were children?
 Manf. sha'. 95, 12

فِي ذَلِكَ الْإِيَّامِ
 in those days.
 Maz. (Zy.) 10, 6

كَانَتْ الْمَسَاجِدُ فِي ذَلِكَ الْعَهْدِ
 مضاءً بِقَارِ يَدِ الرَّبِّ
 The mosques at that time
 were illuminated by oil
 lamps. Raf. (Zy.) 20, 14

لَا أَنْسَى أَبَدًا ذَلِكَ السَّاعَةَ
 I will never forget that
 moment. Raf. (Zy.) 20, 23

and also to recapitulate preceding statements, events,
 or situations:

نَسْتَطِيعُ بَعْدَ ذَلِكَ أَنْ نَقُولَ —
 After that, we can say....
 Amin duh. I, 5, 10

وَالآنَ نُرِيدُ أَنْ نَبْحَثَ الْبَلَدِيَّاتِ الَّتِي
 قَامَ فِيهَا ذَلِكَ الْأَلْفَاظُ اللَّمِيزَةُ —
 Now we intend to examine
 the fields in which....
 The first one is the idio-
 matic expressions.
 Amin duh. I, 182, 10

وَمَتَى بَعْدَ ذَلِكَ أَيَّامٌ
 After that, days passed....
 Manf. mag. 24, 3

كُلُّ ذَلِكَ لِأَنَّ —
 All this happened because....
 Hus. ayy. I, 71, 1

جَرَى كُلُّ ذَلِكَ —
 All that happened....
 Gibr. III, 190, 19

لَوْلَا أَنْبَسَاةُ الْحَزِينَةِ وَلَوْلَا عَيْنَاهُ
 — وَلَوْلَا يَدُهُ — لَوْلَا ذَلِكَ لَقَامَهُ
 النَّاسُ صِنَاةً
 If it weren't for his sad
 smile, and for his eyes....
 and for his hand....; if it
 weren't for all that, people
 would think that he was a
 statue. 'Aww. (Br.) 10, 4

ذَلِكَ مُرْتَبِعٌ بِذَلِكَ
 valent to a modal adverb:

كَذَلِكَ النَّاسُ فِي آتِيَتَارِ لَمَّةِ
 الْعَرَبِ
 The same thing happened
 with the spread of Arabic.
 Amin duh. I, 2, 1

§ 59 نَاك

ذَلِكَ does not have a clear relationship to the
 other two demonstratives (see the correlative con-
 structions below).

In its local meaning, نَاك has a demonstrative
 effect similar to ذَلِكَ:

ذَلِكَ هُوَ الْإِسْتِحْجَالُ بِعَيْنِهِ
 That is the impossible it-
 self. Nu'. liq. 83, 3

الضُّلُوعُ الْحَقِيقِيُّ هُوَ ذَلِكَ الَّذِي
 يَنِينُ مِنْ دَاخِلِ الْإِنْسَانِ
 True light is what radiates
 from within a man.
 Gibr. I, 164, 17

ذَلِكَ خَيْرٌ مِنَ الصَّلَاةِ وَالْعِبَادَةِ
 That is better than prayer
 and worship.
 Gibr. I, 180, 8

وَمَا يَدْرِيكَ مَا يَوْنِسُ بْنُ سَقٍ
 قَالَ نَحْمَدُ ذَلِكَ إِيَّاهُ
 and how did you learn who
 Jonas, the son of Matta,
 was? Mohammed answered,
 "He was my brother."
 Hai. sir. 187, 18

كَانَ أَحَبَّ إِلَيْهِ مِنْ طَعْمِهِ ذَلِكَ فِي
 حُفْرَتِهِ
 Of all the phases of his
 life, the one [spent] in
 his room was the dearest
 to him. Hus. ayy. II, 15, 2

حَسْرَاتُ الْحَيْنِ إِلَى مَنَازِلِهِ ذَاكَ
فِي قَرْيَةٍ يَلَيْكَ مِنْ قَوْمٍ آتِيَةٍ
إِذَا لَوْعَا صَاحِبُهُمْ ذَاكَ آتِي —

nostalgia for that house
in his hometown in the
country. Hus. ayy. II, 35, 4
When they met that friend
of theirs who....
Hus. ayy. II, 53, 5

مَا ذَاكَ؟ ذَاكَ أَتَى لَا أَرَى
رَأَيْكَ

"What is that?" "That
means that I do not share
your opinion."
Hus. 'ala. II, 20, 12

Preceded by the adverb *هنا*, it also functions as
a temporal adverb: "then," "at that time":

كَانَ هَوَاذِ ذَاكَ قَرِيبًا مِنْ الْأَرْبَعِينَ
Gibr. I, 113, 5

He was then close to forty.

نَظَرَ خَلِيلٌ إِذَا ذَاكَ إِلَى عَيْنَيْهِ مَرَّتَ
Gibr. I, 177, 9

Khalil then looked into the
eyes of Maryam.

ذَاكَ, as second part of a correlative construction,
frequently has an indefinite meaning:

وَمَعَ هَذَا الْكِتَابِ أَوْ ذَاكَ مِنْ
كُتُبِ الْوِطْ

carrying with him one or
another book of sermons.
Hus. ayy. II, 36, 3

لِيَتَحَلَّقُوا حَوْلَ هَذَا الْعَمُودِ أَوْ
ذَاكَ وَيَنْتَظِرُوا هَذَا الْأَسْتَاذَ أَوْ ذَاكَ
Hus. ayy. II, 18, 5

to sit in a circle around
this or that column, and
to wait for one professor
or another.

It may also be used in place of a genitive in an
adverbial phrase:

كَانَ يَفْكُرُ وَفْدًا أَنْ فِي وَالِدَيْهِ

Then he thought of his
parents.

Mah. qah. 123, 19

§ 60 CORRELATIVE CONSTRUCTION OF THE DEMONSTRATIVE PRONOUNS

When two demonstrative pronouns are used in a
correlative construction, the same form of the pro-
noun may be used in both parts:

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

One thing is permitted but
the other forbidden.
Manf. mag. 128, 7

Usually, however, different forms will be used;
in this case, *هنا* precedes the other forms, and *هنا*
precedes *هنا*:

لَا هَذَا وَلَا ذَاكَ

neither one.
Manf. sha'. 47, 12

أَنْ بَيْنَ جَنَسَيْنِ نَارًا تَغْضَبُكُمْ وَجَنِينًا
يَغْضَبُكُمْ يَلَيْكَ لِلْإِسْفِ عَلَى الْكَافِ
وَذَاكَ لِلْخَوْفِ مِنَ السَّعْيِ

that within me a fire and
a child are stirring, the
first in regret of the
past, and the second in
fear of the future.
Manf. (Zy.) 30, 30

also in the plural:

لَا قَوْلَ هَؤُلَاءِ وَلَا هَؤُلَاءِ

to the words of both
[these and those].
Hal. sir. 28, 2

هَؤُلَاءِ وَهَؤُلَاءِ يَتَنَارَعُونَ أَسْبَابَ
الْحَيَاةِ وَالْكَوْنِ جَمِيعًا حَتَّى —

Both will struggle over
the causes of life and
existence until....
Hal. sir. 5, 12

Generally in such constructions *هنا* will refer
to the first part mentioned, and thus can be trans-
lated by the "former":

(الطفولة والشبيوبة) هذا من جهل
بها (الحياة) وذلك من علم وتجربة.
هذا تسم للحكمة أيضا الطريق والأمل
والفرح وذلك تسم لها أيضا السفر
والناس والألم

(Childhood and old age)
the former because of ignorance of it (this world) the latter because of his knowledge and experience. The former smiles at life with joy and hope and the latter smiles at it with mockery, resignation, and suffering.
Gal. (zy.) 21,3

هناك بين مد ينة الحياة ومد ينة
الأموات جلست أثير، أثير في كيفية
المرآك المستتر والحركة الدائمة في
هذه وفي السكينة السائدة والهدوء
المستتر في تلك

Here between the City of the Living and the City of the Dead, I sat down to meditate on the constant struggle and continuous movement in the former and on the prevailing peace and lasting calm in the latter.
Gibr. II, 103, 10

هذا، however, may refer to the noun which is closer to it, and thus to the second part of the correlative construction. In this case هذا must be translated by "the latter":

كل ما يجد من الفرق بين الساحر
والصوفي هو أن هذا يتصل باللائكة
وذلك يتصل بالساطين

The only difference between a sorcerer and a *suḥrī* is that the latter is in contact with angels while the former with demons.
Hus. ayy. I, 98, 14

Finally, the order of the demonstrative pronouns may be inverted; هذا then appears in the second part of the correlative construction and refers to the second part with the same meaning as above, "the latter":

الحياة في المدينة كثيرة الماء في
كوب من القرب والماء في المدينة
كثير الماء في كوب من القرب الساطع
ذلك يحتوي الماء وهذا يحتويه
فيدى جنان العين

Life in the city is like a drink of water from an earthen cup, and life in the country like a drink of water from a bright crystal cup; the first contains the water, the latter encloses it but reveals its beauty to the eye. Raf. wah. I, 53, 16

When two demonstrative pronouns are used in an alternate or in a correlative construction and they modify one substantive, the substantive will be placed in the first part of the construction; in the second part, the demonstrative will be used as a pronoun:

ومع هذا الكتاب أو أن من كتب
الوطء

carrying with him one or another book of sermons.
Hus. ayy. II, 36, 3

حول هذا العمود أو ذلك

around this or that column.
Hus. ayy. II, 18, 5

هذه الجملة أو تلك

this or that sentence.
Hus. ayy. II, 20, 11

§ 61 POSITION AND AGREEMENT OF THE DEMONSTRATIVE PRONOUN

Since the demonstrative pronoun, by its very nature, is determined, it never takes the definite article and may only accompany nouns that are themselves defined (e.g., proper names) or that are determined either by the article or by a following defined genitive.

A Position

The demonstrative pronoun precedes the noun determined by the definite article:

هذا المنزل في
Manf. may. 22, 3

in this house.

مَا هَذِهِ الرَّائِحَةُ الْغَرِيبَةُ؟
What is this strange odor?
Manf. sha'. 142, 8

هَذِهِ الْجَرَّاءُ
this daring.
Maz. (Zy.) 1, 2

هَذَا الْكِتَابُ
this book. Gibr. I, 106, 3

It takes this position even when the noun is the second element of a genitive construction:

نَتَائِجُ هَذِهِ الْبَحْثِ
the results of these investigations.
Hal. sir. 27, 11

طَبْعَةُ هَذَا الْكِتَابِ الْأَوَّلِ
the first edition of this book. Hal. sir. 25, 2

ذِلَالَةُ هَذِهِ الْكَلِمَاتِ —
The meaning of these words.... Musa (Zy.) 2, 2

فِي أَوَّلِ هَذَا الْقَرْنِ
in the beginning of this century. Kam. (Zy.) 4, 16

But the demonstrative follows the noun determined by a genitive construction:

السَّيِّمُ هُوَ حَاضِرُنَا هَذَا
The important thing is the present. Jabr. (Br.) 71, 23

وَلَمْ تَزَلْ عَلَى حَالِهَا نَعْلُكَ
She remained that way. Manf. mag. 18, 11

حَسْرَاتُ الْخَيِّينِ إِلَى تَبْرِكِ ذَاكَ فِي
nostalgia for that house
قَرْيَةِ نَعْلُكَ مِنْ قَرْيَةِ التَّرِيفِ
in his hometown in the
country. Hus. ayy. II, 25, 4

صَاحِبُهُمْ ذَاكَ
that friend of theirs.
Hus. ayy. II, 53, 5

كَلْبُ هَذَا
this dog of mine.
Hak. ahl. 13, 7

The demonstrative pronoun only rarely follows a substantive determined by the definite article:

وَأَخْصُ النَّمَةِ هَذِهِ كَانَتْ طَلَبَتْ
But this elite was oriented
إِلَى الْخَاصِ⁷ toward the past.
Mus. (Zy.) 2, 17

The demonstrative pronoun follows proper names:

حَسَنُ هَذَا
this Hasan.
Hus. ayy. I, 101, 4;
ibid. I, 101, 6

أَبْرَهَةُ هَذَا
this Abraha.
Hal. sir. 76, 5

يُحْيِيكَ هَذَا
this New York.
Khalid (Br. II) 94, 6

عَائِدَةُ هَذِهِ
this A'isha.
Hal. sir. 358, 13

However, when the proper name contains a definite article, the demonstrative precedes the name:

هَذَا الْكِنْدِيُّ
this al-Kindi.
Amin duh. III, 11, 1

When the noun determined by a genitive construction has an attributive adjective, the demonstrative pronoun will follow the genitive construction but precede the adjective:

قَدْ أَبْغَرْتَهُمَا بِسَعْنِي هَاتَيْنِ
I saw them both with these
الْعَيْنِ طِفْلَتَيْنِ
sinful eyes of mine.
Nu'. Iiq. 47, 14

فِي بَيْتِهَا ذَاكَ الصَّغِيرِ
in that small house of
hers. Hus. (Br.) 100, 19

— طَلِّ لَصَدِّيقُكَ هَذَا الْخَبِيثِ
Tell this malicious friend
of yours.... Din (Br.) 62, 23

It will follow restrictive or determinative adjectives:

طَفْرُهُ الثَّلَاثِ هَذَا
in this third phase of his.
Hus. ayy. II, 16, 1

7. This instance could also be explained as a case of gender attraction; for اخْصُ النَّمَةِ هَذَا see page 155f.

B Agreement

The demonstrative pronoun follows the rules of adjectival agreement with regard to gender and number (see page 53f); thus it always agrees in gender with its noun:

هَذِهِ اللَّيْلَةُ	في	on this night.
هَذِهِ الدَّارُ		Manf. mag. 15, 17
هَذِهِ الْبَيْتُ		this house.
هَذِهِ الزَّوْرَةُ		Manf. mag. 53, 9
هَذَا الْكِتَابُ		this time. Hak. ahl. 15, 7
هَذِهِ الصَّبِيَّةُ		this book. Gibr. I, 106, 3
هَذَا الْفَتَى		this girl. Gibr. I, 151, 4
		this youth.
		Hus. ayy. I, 137, 11

and also always in number when its noun is in the dual:

بِهَاتَيْنِ الْبَرِيَّتَيْنِ		with these two privileges.
هَذَانِ الْفَارِسَيَانِ		Hus. ayy. I, 105, 13
لِهَاتَيْنِ الصَّوْتَيْنِ		these two Persians.
		Hus. ayy. II, 44, 19
		by these two voices.
		Hus. ayy. II, 41, 12

It agrees in the plural only when modifying collective or plural nouns which refer to persons⁸:

8. Note however the agreement of the demonstrative in the following:

أَتَرَبْتَ حَقِيقَةً أَنْزَلَ هَاتِ الْخُلُوقَاتِ		Are you really determined to let these "creatures" stay in the palace? Hak. ahl. 53, 9
---	--	--

The use of the feminine singular in this instance can be explained by the pejorative meaning of *خُلُوقَات*, "creatures," as applied to persons.

هَؤُلَاءِ التَّلَامِيذُ		these students.
هَؤُلَاءِ الْأَيَّالُ		Hus. ayy. II, 10, 1
هَؤُلَاءِ الْقَوْمُ		these heroes.
هَؤُلَاءِ الْبَشَرُ		Far. (Zy.) 17, 14
هَؤُلَاءِ الْفَتَى		these men. 'Aww. (Br.) 10, 6
هَؤُلَاءِ الْأَيَّالُ		these people.
هَؤُلَاءِ الْقَوْمُ		Hus. ayy. II, 33, 13
هَؤُلَاءِ الْفَتَى		the followers of these
		Imams. Džir. tar. II, 164, 18

Otherwise the demonstrative pronoun will be in the feminine singular:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ		after those five years.
تِلْكَ الْحَضَارَاتُ		Hal. sir. 112, 21
هَذِهِ الْكَلِمَاتُ		those cultures.
هَذِهِ الْبَصَائِتُ		Hal. sir. 67, 2
هَذِهِ الْأَصَوَاتُ		these words. Gibr. I, 169, 14
هَذِهِ الْبَصَائِتُ		these attributes.
هَذِهِ الْأَصَوَاتُ		Amin duh. III, 29, 7
هَذِهِ الْبَصَائِتُ		these qualities.
هَذِهِ الْأَصَوَاتُ		Amin duh. III, 29, 5
هَذِهِ الْبَصَائِتُ		one of these parts.
هَذِهِ الْأَصَوَاتُ		Hus. ayy. I, 51, 14
هَذِهِ الْبَصَائِتُ		these voices.
هَذِهِ الْأَصَوَاتُ		Hus. ayy. I, 7, 13

(For the agreement of the demonstrative pronoun with an relative, see page 155.)

§ 62 ADJECTIVES IN APPPOSITION

Under the heading "adjectival or attributive apposition," or adjectives in apposition, we understand

the syntactical relationship of an adjective to a substantive which the adjective modifies and with which it agrees.

In contrast to the predicate adjective, the adjectival appositive does not represent a new constituent of a sentence but must be considered as a single syntactical unit together with the substantive to which the adjective refers.

From the point of view of its meaning, the adjective's function is either restrictive (determinative) or non-restrictive (qualitative), according to whether it delimits the modified noun or simply adds new aspects or a description to it.

From the syntactical point of view the attributive appositive, or attributive adjective, follows the noun which it modifies and agrees with it in gender, number, and grammatical case. Its syntactical incorporation into the substantive is complete even to the formalistic point of also taking the definite article when this determines the substantive, although there is naturally not a logical or semantic distinction between "definite" or "indefinite" adjectival appositives.

§ 63 ATTRIBUTIVE APPPOSITION

The adjective functioning as an attributive apposition always follows its governing noun and is usually immediately after it. Since the adjective in this function has been completely incorporated by the governing influence of the noun, it agrees with it in gender and number. The restrictions of case agreement that are found in the nominal sentence or with the adjective in predicative function (see Vol. I, § 8) do not apply here. The adjectives in attributive apposition, without exception, take the case of their governing noun.

A The adjective will also take the definite article whenever the noun is defined, e.g.,

a) as a proper noun:

خَلِيلُ الْكَافِرِ

Khalil the Heretic.
Gibr. I, 152, 1

يُوحَنَّا الْمَجْنُونُ

John the Madman.
Gibr. I, 89, 1

سُلَيْمَانُ الْعَظِيمُ

The Great Solomon.
Hak. sul. 58, 5

b) in itself:

أَمْسٍ الْقُرَيْبِ

recently. Bat. (Zy.) 12, 4

c) by the definite article:

أَنْ تَطْرُقَ النَّقْدَ الْأَدَبِيَّ فِي الْعَالَمِ
الْعَرَبِيِّ —

that the development of literary criticism in the Arabic world....
Mand. (Br.) 1, 3

اللُّغَةُ الْعَرَبِيَّةُ

the Arabic language.
Maz. (Zy.) 1, 1

الْأَدَبُ الْقَدِيمُ

ancient literature.
Musa (Zy.) 2, 6

فِي السَّاعَةِ الْآخِرَةِ

at the last moment.
Manf. sha'. 11, 8

الْأَدَبُ الْإِنْجِلِيزِيُّ

English literature.
Musa adab. 2, 12

d) by a genitive construction; in this case the adjective will follow the genitive (see page 101):

أَهْرَاقُ الْأَشْجَارِ الْمَضْرُوبَةِ

the yellow leaves of the trees. Gibr. I, 77, 4

وَزِيرُ فَرَنْسَا الْعَظِيمِ

the great Prime Minister of France.
Manf. sha'. 31, 13

لَطِيفَةُ الْكِتَابِ الثَّانِيَةِ

to the second edition of the book.
Hai. sir. 26, 22

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ الْحَمِيدَةِ

on one pleasant summer night. Maz. (Zy.) 10, 2

B Two or more adjectives modifying the same noun will follow it in an asyndetical construction:

رَجُلٌ صَالِحٌ صَادِقٌ

an upright and sincere man. Hus. 'ala. II, 175, 8

قَوْمٌ ظَرَفَاءُ أَرْقَاءُ

elegant and refined people. Manf. sha'. 222, 16

فِي هَذِهِ الدُّنْيَا الْقَبِيضَةِ الْقَصِيرَةِ
الْمَحْدُودَةِ مِنْ كُلِّ نَاحِيَةٍ —

In this narrow and small world, limited on all sides.... Hus. ayy. I, 15, 3

شَيْئَانِ مَا بَيْنَ هَذَا وَبَيْنَ قَاهِرٍ
رَوْحِي قَوِيٍّ فَاهِرٍ

What a difference there is between that and a spiritual, powerful, and irresistible zeal! Hai. sir. 41, 15

هِيَ فَنَاءٌ شَرِيفَةٌ سَعِيدَةٌ

She was a distinguished and educated girl. Manf. sha'. 11, 11

كَاتِبِ الرِّسَالَةِ الْبَصْرِيِّ السُّلَيْمِ

the Muslim Egyptian, writer of the letter. Hal. sir. 29, 21

الْعَالَمِ الْأَسِيحِيِّ الْأَفْرِيقِيِّ

the Afro-Asian world. Zur. (Br. II) 60, 24

C As to the order in which they appear when one adjective is determinative and the other qualitative, the one that determines follows the qualitative one, which only describes the noun:

كَانَ لِلْعَمَّاجِ تَمَرُوزٌ خَطَرٌ عَظِيمٌ
آخَرُ فِي حَيَاةِ هَذِهِ الْأَنْكَالِبِ

Hajj Fairuz played another important role in the life of these students. Hus. ayy. II, 29, 1

عَلَى وَجْهِ عِلْمِي صَحِيحٍ

in a truly scientific way. Hai. sir. 29, 13

فِي الْعَصْرِ الْمَسَائِيَّ الْأَوَّلِ

during the first 'Abbasid period. Amin duh. I, 171, 3

فِي الْآيَاتِ الْخَسَنَةِ الْآخِرَةِ

in the last five days. Nu'. 11q. 39, 14

ذَلِكَ أَصْلُ الْفِعْلِ الْعَامِّ الْغَائِلِ —

This general artistic principle that says.... Mand. (Br.) 4, 8

الرَّأْيِ الْعَامِّ الْبَصْرِيِّ —

Egyptian public opinion.... Kam. (Zy.) 4, 16

However, compare the last example above with the following:

فِي سِنَاءِ الْحَيَاةِ الْبَصْرِيَّةِ الْمَكَامَةِ

in the firmament of Egyptian public life. Kam (Zy.) 4, 30

The following are also of interest:

فِي السَّجَلَةِ الْأَسِيوِيَّةِ الْفَرَنْسِيَّةِ

In the French *Journal Asiatique*. Djir. tar. I, 127, 1

السَّجَلَةِ الْأَسِيوِيَّةِ الْإِنْجَلِيَّةِ

the *English Journal of the Royal Asiatic Society* [the *English Asiatic Journal*]. Djir. tar. I, 161, 16

السَّجَلَةِ الْأَلَمَانِيَّةِ الْأَفْرِيقِيَّةِ

Z. D. M. G. [the *German Oriental Journal*]. Djir. tar. I, 61, 18

Since the demonstrative pronouns in an adjectival function always have a determinative character, they will precede qualitative adjectives:

يَسْتَحْيِي هَاتَيْنِ الْعَيْنِ الْخَائِبَتَيْنِ

with these sinful eyes of mine. Nu'. 11q. 47, 14

but they may follow determinative adjectives:

فِي طَرَفِهِ الثَّلَاثِ هَذَا

in this third phase of his. Hus. ayy. 16, 1

D As we have stated, the adjective immediately follows its governing noun; however, when the noun is determined by a prepositional phrase, the phrase may precede a qualitative adjective⁹:

9. This is also the case with any other determinative element, e.g. *فِي الثَّلَاثِينَ سَنَةً الْبَابُضِيَّةَ* in the last thirty years. Musa adab. 191, 13

فِي ظَنِّي تَشْرُقُ إِلَى الْجَوَابِ شَدِيدَةً
I very much wanted a reply.
Rah. mul. 15,15

إِلَى بَيْتٍ عَلَى الْبَحْرِ جَمِيلٍ
to a beautiful house by
the sea. Rah. mul. 27,1

فِي إِبْرِيٍّ مِنَ النَّحَامِ كَثِيرٍ جَمِيلٍ
in a large and beautiful
copper jug.
Rah. mul. 203,9

الَّتِي كَانَتْ قَدْ اخْتَضَتْ فِي أَنْفِهَا
who wore a large golden
ring through her nose.
Hus. ay. I, 14,12

An exclamation may be placed between a noun and its adjective:

كَانَ لِي أَمْرَأَةٌ يَا حَفْزَةَ الْإِسْطَارْ
بَارِعَةً جَمِيلَةً
I had an outstanding and
beautiful wife, Honored
Professor. Rah. mul. 67,4

and also a restrictive adverbial modification in the accusative (e.g. with some numerals) may also precede the adjective (for more information see page 367f.):

فِي الْعِشْرِينَ أَوْ الثَّلَاثِينَ سَنَةً
الْأَخِيرَةَ
during the last twenty or
thirty years.
Musa (Zy.) 29,4

E When a dual or plural noun is followed by two or more adjectives in syndetical construction, the adjectives may modify the noun distributively.¹⁰ In such a case the adjectives may agree only in gender but not in number (see page 491):

بِاللُّغَتَيْنِ الْعَرَبِيَّةِ وَالْإِنْجَلِيزِيَّةِ
in both languages, Arabic
and English.
Mah. zug. 20,18

10. Note, that, if required by the meaning, it is possible to combine the syndetical and the asyndetical constructions of the adjectives, as in the third example in text. Compare also with:

أَبْدَأْتُ النِّهْضَةَ الْإِسْلَامِيَّةَ وَالْفِكْرِيَّةَ
الصِّغِيَّةَ
The true cultural and intellectual
renaissance began.
Mand. (Br.) 1,11

الْفَرَائِدُ الْفَرْعُونِيَّةُ وَالْأَسْشُورِيَّةُ
وَالْإِفْرِيْقِيَّةُ
the Pharaonic, the Assyrian,
and the Greek civilizations.
Hai. sir. 66,20

هَذِهِ الْمَعْصِيَّاتُ الثَّلَاثُ التُّرْكِيَّةُ
وَالْفَارْسِيَّةُ وَالْعَرَبِيَّةُ
those three nationalisms,
the Turkish, the Persian,
and the Arabic.
Amin (Zy.) 7,24

الطَّبَقَاتُ الْوَسْطَى وَالْعُلَايَا
النَّظْمُ السِّيَاسِيَّةُ وَالْإِقْتِسَادِيَّةُ
the middle classes and the
working classes.
zur. (Br. II) 58,21

the political and the social
organizations.
Amin (Zy.) 7,24

On the other hand, one adjective may qualify two or more preceding nouns; the adjective follows the last noun but will agree with the series as a whole:

وَقَدْ وَضِعَتْ أَسْنُ مَعَالٍ وَفَرَكَاتٍ
عِدَّةٌ
and numerous factories and
companies have been founded.
Bat. (Zy.) 12,42

تَعْلُؤُ الْمَادَّاتِ وَالْتِقَالِيدِ الْفَارْسِيَّةِ
شُعُورُ نَعْرِ وَخَوْفٍ شَدِيدَيْنِ
the influence of Persian
customs and manners.
Amin duh. I, 45,1

feeling of great alarm
and fear. Taq. (Zy.) 3,23

§ 64 GENDER AND NUMBER AGREEMENT

With respect to agreement in gender and number the relationship between a substantive and its attributive adjective is also very much like that between subject and predicate in the normal sentence (see Vol. I, § 8). However, the attributive adjective seems to have retained more freedom in this regard than has the predicate adjective.

Nevertheless, the agreement of the attributive adjective with the noun it modifies may vary because

of grammatical reasons (pattern of the noun) or semantic reasons (the noun's meaning).

A Thus when the substantive is singular, there is always agreement in gender, either masculine;

رَجُلٌ صَالِحٌ صَادِقٌ
an upright and sincere
man. Hus. 'ala. II, 175, 8

أَنَا إِنْسَانٌ عَادِلٌ وَجَلَّ شَجَاعٌ
I am a just and courageous
man. Manf. mag. 47, 8

صَوْتُ غَلِيظٌ
a harsh voice.
Manf. sha'. 85, 2

الْيَابُ الْأَوَّلُ
first section.
Amin duh. I, 1, 1

or feminine;

بَعْدَ هَذِهِ السَّاعَةِ الْإِلَهِيَّةِ
after this painful hour.
Hus. 'ala. II, 105, 1

ثُمَّ عُدَّ إِلَى اللَّيْلَةِ الْآخِرَةِ
Then come back to me to-
night. Manf. sha'. 166, 5

أَنْ يَكُونَ كَأَخْتِ الصَّغِيرَةِ
to be like his younger
sister. Hus. ayy. I, 6, 8

أَحْوَالُ الرِّأْيَةِ السَّلْبَةِ
the condition of the Muslim
woman. Sa'. (Zy.) 6, 1

there is also agreement with proper names:

يَسُوعُ النَّاصِرِيُّ
Jesus the Nazarene.
Gibr. I, 160, 17

يَا عَشِيرَتُ الْعَظِيمَةِ
O great Astarte!
Gibr. I, 62, 6

مَرْثَا الْبَانِيَّةِ
Martha from Bana.
Gibr. I, 75, 1

B If the substantive is a collective noun that refers to persons, the adjective usually agrees with it logically and will be plural, either sound or broken:

قَوْمٌ ظَرَفَاءُ أَرْقَاءُ
elegant and refined people.
Manf. sha'. 222, 16

هَؤُلَاءِ الْقَوْمِ الْكَرَامِ
these noble people.
Hus. 'ala. II, 192, 19

أَحَادِيثُ الْعَرَبِ الْجَاهِلِيَّاتِ
the stories of the Arabs
before Islam.
Hus. 'ala. I, C, 2

أَكْثَرُ الْيَهُودِ الْمَسْتَسِيمِينَ إِلَى
the majority of the Jews
associated with Medina....
Hal. sir. 281, 3

النَّبِيَّةُ —

the ancient Greeks.
Djlr. tar. I, 38, 10

but it is occasionally found in the singular:

بَعَثَ تَفْرَجٌ قَلِيلٌ مِنْ أَصْحَابِهَا
with a small group of her
friends. Mah. qah. 100, 7

جَمْعُهُمْ آخَرٌ لَا يَقِلُّ عَنْ أَلْفَةٍ —
Another crowd of no less
than one hundred....
Raih. mul. 203, 2

Note the following agreement:

فِي خُرَاسَانَ يَهُودٌ كَثِيرَةٌ
وَنَصَارَى قَلِيلَةٌ
In Khurasan, there are
many Jews but few Christians.
Amin zuh. I, 82, 7

If the collective noun refers to animals or in-
animate things, the adjective is usually masculine
or feminine singular:

الدَّرُّ الْكَثِيرُ
the numerous pearls.
Gibr. II, 107, 3

يَا كَانِ هَوَاءٌ مِنْ نَبْتِ أَخْضَرٍ
the green plants that were
behind it. Hus. ayy. I, 5, 4

سِنَابِلُ اللَّوْلِيِّ الرَّاقِدِ تَحْتَ الْأَمْوَاجِ
the site of the pearls
bedded under the waves.
Raih. mul. 26, 16

C When the substantive is a sound plural that refers to individuals, the adjective will be either¹¹

a masculine or feminine sound plural:

الْفَتَاتُ الْجَمِيلَاتُ

the beautiful girls.
Manf. sha'. 209,2

ارْفُقْ يَا رَبِّ بِالْجَائِعِينَ الْوَاكِفِينَ
أَمَامَ الْأَبْوَابِ فِي هَذَا اللَّيْلِ

Have pity, O lord, on the hungry ones standing outside the doors on such a night. Gibr. (Zy.) 8,23

عَجُوزٌ مِنْ جَارَتِهَا الْقَدِيمَاتِ

an old woman from her old neighbors.
Manf. mag. 247,12

الْمِرَاقِيُونَ الْمُعَدُّونَ

the modern Iraqis.
Bat. (Zy.) 12,27

أَنْ تَرَى الْفَلَّاحَاتِ السَّهْوَاتِ
النَّشِيطَاتِ رَاجِعَاتٍ مِنَ الْحَقُولِ الْبَعِيدَةِ

to see the slender and agile peasant women coming from distant fields.
Sak. (Zy.) 13,8

فَتَيَاتٌ صَغِيرَاتٌ

young girls.
Mah. zuq. 52,8

or a broken plural:

الْفَتَاتُ الْجَمَانُ

beautiful girls.
Hus. 'ala. 11,6,9

بَنَاتُ جَمِيعِ الْبُرَّاعِينَ الْفُقَرَاءِ

as all the poor farmers.
Gibr. I,91,8

الْبَصِيرُونَ الْقَدِيمَاءُ

the ancient Egyptians.
Hak. (Zy.) 11,40

11. Two or more adjectives modifying one substantive may agree with it within the same sentence according to several different patterns:

تَلَكَ الْقِيلَاتُ الْجَمِيلَاتُ السَّيَّاتُ لَهُ

those sweet kisses exchanged.
Manf. sha'. 202,15

أَنَّهُ مِنْ السَّمْعِيِّينَ الْأَذْكِيَاءِ

that he is an educated and intelligent person.
Manf. mag. 4,8

Note the following grammatical discrepancy in agreement:

كَانَ كَرِيمٌ مِنَ الْفَقِيهَاتِ
السَّهْوِيِّينَ فِي الْحَيِّ

Karim was a "bully" known in the neighborhood.
'Aww. (Br.) 14,27

D With a substantive sound plural that refers to animals or inanimate things, the adjectives may be

feminine singular:

وَلِلَّالَاتِ جَدِيدَةٌ

new factories.
Musa (Zy.) 2,1

نَظَرَاتٌ غَرِيبَةٌ

strange glances.
Hak. ahl. 56,15

السُّؤَالَاتُ الْإِجْمَاعِيَّةُ

the social questions.
Musa (Zy.) 2,40

خَطَرَاتٌ مُعْدِرَةٌ

few steps.
Hus. ayy. 1,12,2

الْكَلِمَاتُ النَّالِيَّةُ

the following words.
Musa adab. 201,7

الْعَادَاتُ الْمَرْبِيَّةُ

the Arabic customs.
Amin duh. I,110,13

لُغَاتٌ مُخْتَلِفَةٌ

different languages.
Zur. (Zy.) 18,28

or feminine sound plural:

كَلِمَاتٌ مُعْدِرَاتٌ

few words.
Mah. qah. 7,16

وَيَتَأَوُّوْهُ أَهْلَاتُ خَفِيَّاتٍ مَضْمَرَاتٍ

sighing silently.
Manf. sha'. 187,7

سَاعَاتٌ مُتَّابِعَاتٌ

consecutive hours.
Mah. qah. 13,10

سَفَرَاتٌ مُتَلَابِعَاتٌ

successive journeys.
Hak. sheh. 83,3

or broken plural:

كَأَنَّتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ

She used to be alone for long hours.
Hus. ay. I,118,11

طَوِيلًا

خَطَوَاتٍ ضَعِيفَاتٍ

some steps.
Hus. ay. I,4,4

سَبْرِيَّاتٍ جَسَامٍ

great responsibilities.
al-Raf. (Zy.) 19,17

التَّضَمُّنَاتُ الْجَسَامُ

the great sacrifices.
Hai. sir. 148,21

E With broken plurals, when the substantive refers to persons, the adjective may be either

a masculine or feminine sound plural:

الْأَرَامِلُ الْغَائِقَاتُ فِي الشَّوَارِعِ

the widows standing in the streets. Gibr. (Zy.) 8,21

الْوُزَرَاءُ الظَّاهِرُونَ فِي هَذَا الْمَعْرِ

the outstanding ministers in this period.
Amin duh. I,173,3

أَعْدَاءُ كَثِيرُونَ

numerous enemies.
Amin duh. I,107,8

رُكَّابُهَا الْقِلَابُونَ

its few passengers.
'Aww. (Br.) 10,23أَنَّ أَحَاطَ الْأَهَالِي الْبَصِيرُونَ
بِجَمَاعَةٍ مِنَ الْجُنُودِ الْبَرِيطَانِيِّينَthat the Egyptian population had surrounded a squad of British soldiers.
Hal. (Zy.) 14,31

أَيْهَا السَّغَبَاءُ التَّرْتَارُونَ !

O you babbling fools!
Manf. sha'. 212,14

or a broken plural:

أَبْنَاءُنَا الْكُبَرُ

our great writers.
Musa adab. 29,4

الرِّجَالُ الْفُقَرَاءُ

the poor men.
Gibr. I,124,18

الْأَرْبَاءُ الْقَدِيمَاءُ

the ancient writers.
Musa (Zy.) 2,12

أُولَئِكَ الْخُلَفَاءُ الْمَعْلَمَاءُ

those great caliphs.
Far. (Zy.) 17,14

أَجْدَادِي الْمَعْلَمَاءُ

my illustrious ancestry.
Gibr. II,149,5

Note that some words can be understood either as referring to persons or not:

فُتُلَاءُ الْآلِهَةِ الْقَدِيمَاءُ

these old deities.
Hus. 'ala. II,108,20

هَذِهِ الْآلِهَةُ الْوَحِيدَةُ

these sublime deities.
Hai. sir. 92,12

and note also the lack of gender agreement in the following:

أَسْمَاءُ كَثِيرَةٌ

numerous names.
Djir. tar. I,8,15

F When the broken plural refers to animals or inanimate things the adjective may be either

feminine singular:

أَحَارِيتٌ مُخْتَلِفَةٌ

different events.
Manf. sha'. 250,7

بَاشِيَاءُ كَثِيرَةٌ

through many things.
Tağ. (Zy.) 3,13

اللَّيَالِي السَّوَدَاءُ

the dark nights.
Gibr. I,109,3

الْجِبَالُ الْبَرَّةُ
the bare mountains.
Hal. sir. 115, 9

فِي الشُّؤْنِ الْحَرْبِيَّةِ
in affairs of war.
Amin dūh. I, 173, 12

or a broken plural:

مِنْ أَيَّامٍ قَلِيلٍ
since a few days ago.
Manf. sha'. 101, 14

أَفْكَارِكَ الْبُيُوتِ
your dark thoughts.
Nu'. kan. 30, 1

ثِيَابٌ بَيْضٌ
white garments.
Hal. sir. 110, 20

كَانَتْ لِي آتَانٌ كِبَارٌ وَأَتَانٌ جَسَانٌ
I had great hope and longing.
Manf. mag. 169, 10

أَبْوَابٌ عَرَاضٌ
wide doors.
Hus. 'ala. 11, 67, 3

الْقُبُورِ الْمَمْتِنِ
the mute tombs.
Zayy. (Zy.) 16, 25

or at times even a feminine sound plural:

أَشْهُرٌ مَعْدُودَاتٌ
some months.
Mah. qah. 19, 5

وَلَمْ تَنْفِ سَوَى دَقَائِقٍ مَعْدُودَاتٍ
Only some minutes had passed.
Mah. qah. 34, 13

فِي دَقَائِقٍ مَعْدُودَاتٍ
within a few minutes.
Mah. zuq. 38, 9

Note the adjective agreement with names of animals as applied to persons:

كَلِمٌ كَلَابٌ مُنَاقُونَ !
All of you are hypocritical dogs! Tai. (Zy.) 34, 63

الْكَلَابُ الَّذِي أَطْعَمْتُهُمْ !
the dogs that I had fed!
Qud. (Br.) 54, 27

أَيْتَهَا الْكَلَابُ الْبِغْرَةُ !
O dirty dogs!
Hal. sheh. 132, 15

When the substantive is in the dual, the adjective always agrees with it:

الضُّيَّانِ الْكَبِيرَانِ
the two important guests.
Taq. (Zy.) 3, 46

أَسْبُوعَيْنِ كَامِلَيْنِ
two whole weeks.
Hal. sir. 217, 14

الشَّجَرَتَانِ الشَّجَارَتَانِ
the two adjacent trees.
Manf. mag. 7, 11

عَيْنِي الْكَبِيرَتَيْنِ
his two big eyes.
Gibr. I, 159, 8

عَيْنَانِ سَوْدَ أَرَانِ
two beautiful black eyes.
Mah. zuq. 32, 2

عَصْرَانِ آخَرَانِ
two other elements.
Amin zuh. I, 23, 19

even when the adjective modifies two substantives in the singular:

شَعُورٌ نَعِيمٌ وَخَوْفٌ شَدِيدٌ
a feeling of great alarm and fear. Taq. (Zy.) 3, 23

وَقَدْ أُنْشِرَ هَذَا الْإِقْرَاحُ نَقَاشًا
This proposal caused a long discussion and debate.
Khal. (Br. III) 8, 4

(For agreement with numerals, see page 361, and with genitive constructions, see page 153f.)

§ 65 SUBSTANTIVAL USAGE OF ADJECTIVES

Arabic can use any adjectival noun—adjectives and participles—in a substantival function. Some of these substantival uses are also common in other languages, though in Arabic they have special features

as a result of its particular need to develop new ways of expression. Others are typically Semitic and have parallels only in other Semitic languages.

The distinction between "apparent" and "real" substantival usage is based on the adjectival noun relations to substantives.

In the cases which we call "apparent substantival usage," the adjectives and participles have become more loosely related to their governing substantive. They, however, still function as adjectives and are subordinated to a substantive. In fact, they can only be used after the governing noun with which they agree in gender and number has been mentioned.

The adjectival nouns which are used in a "real substantival function" are used independently from any other noun and are syntactically substantives. If they have a concrete meaning, their gender will be in agreement with the grammatical gender of the idea to which they refer, and will be singular or plural according to the number of the idea to be expressed. If they have an abstract meaning, they are invariably masculine singular.

§ 66 APPARENT SUBSTANTIVAL USAGE

Under this heading we shall consider the actual ellipsis of a substantive which has been omitted in order to avoid an unnecessary repetition of the same word, e.g.,

أَيُّ قَاهِرَةٍ أَعْنِي؟ ... الْفَاطِمِيَّةُ
[Cairo of] the Fatimids?
Mah. zuq. 5, 2

This is especially common in

a) coordinated expressions¹²:

12. Compare, for example, with the following:
- المَحْرَكَاتُ الْقَوْمِيَّةُ الْعَرَبِيَّةُ وَالْمَحْرَكَاتُ الْإِسْلَامِيَّةُ
The Arabic national (movements) and the Islamic movements.
Par. (Zy.) 17, 1

فِي الْوَقْتِ الْحَاضِرِ وَالْمُسْتَقْبَلِ
in the present and in the future. Far. (Zy.) 17, 39

أُمُّ اللُّغَاتِ الْإِسْبَانِيَّةُ وَالْإِيطَالِيَّةُ وَالْبُورْتُغَالِيَّةُ
Mother of Spanish, Italian, and Portuguese.
Djir. tar. I, 42, 8

بَيْنَ الْمَحْرَكَاتِ الْقَوْمِيَّةِ وَالْإِسْلَامِيَّةِ
between the nationalistic and the Muslim movements.
Far. (Zy.) 17, 3

— الْإِيَّادُ الْهِنْدِيَّةُ ١٢ —
وَالْفَارِسِيَّةُ ثَلَاثَةٌ
The Indian chapters number twelve... and the Persian, three.
Djir. tar. II, 153, 16 and 20

بَيْنَ السُّلْطَانِيَّاتِ الدِّينِيَّةِ وَالرِّسَالِيَّةِ
between the religious and secular power.
Hai. sir. 516, 20

فِي الْوَقْتَيْنِ الْأَوَّلِ وَالثَّانِي
قَبْلَ الْإِسْلَامِ
In the first and second centuries before Islam.
Djir. tar. I, 43, 26

b) correlative expressions:

مِنْ أَنْ لَا أُخَرَّ
from time to time.
Mah. qah. 95, 16

لَا بَيْنَ يَوْمٍ وَلَا خَرَّ
from day to day.
Kam. (Zy.) 4, 6

أَنَا نَبَيْتُ وَأَقْبَا أَنْظُرَ إِلَيْهِ
خَارَةٌ وَأَلَّ بِهَا أُخَرَّى
I remained standing, glancing from him to Baha.
Nu'. Iiq. 102, 2

Compare the example above with the following:

خَارَةٌ — خَارَةٌ أُخَرَّى
Hal. sir. 28, 7

In these correlative expressions, the substantive does not have to be repeated when it has already been mentioned:

الْحَرَبِيَّةُ وَالْإِسْلَامِيَّةُ لَا مَجَالَ لِي
فَعَمِلَ الْوَاحِدَ عَنْ الْآخَرِ

(Arabism and Islamism) are inseparable [from one another].
Far. (Zy.) 17, 19

فَرَشْتُ فِرَاقَتَيْنِ — الْوَاحِدَ قَوْفَى
الْآخَرَ

She spread out two blankets... one on top of the other.
Raih. (Zy.) 23, 34

أَمِ رَمَيْتُ شَبَكَيْنِ ثَلَاثَ مَرَّاتٍ — فِي
الْأَوَّلَى — وَفِي الثَّانِيَةِ — وَفِي
الثَّالِثَةِ —

that I threw in my net three times... the first... the second... and the third.
Hak. sul. 7, 4

The substantive may also be omitted when it is easily understood:

اِشْتَبَكْتَ الْيَمِينُ فِي الْيُسْرَى
وَالْيُسْرَى فِي الْيَمِينِ
وَلَمْ يَتَفَيَّ قَلِيلٌ حَتَّى —

They joined hands.
Mah. qah. 16, 7
Hardly any time had passed when... [a little (time)]
had not yet passed when...]
Hak. yaum. 21, 8

§ 67 REAL SUBSTANTIVAL USAGE

Adjectives and participial forms can be used in a substantival function as

a) concrete nouns:

1) proper names:

مُحَمَّدٌ
صَارَ الرَّهْيَانُ مِنْ ذَلِكَ الْحَمِينِ
يَدْعُونِي الْآخَ بِبَارِكٍ
حَمِيدَةٌ
كَانَ اسْمُهُ خَلِيلٌ

Mohammed. Hai. sir. 1, 2
from the day the monks called me Brother Mubarak.
Gibr. I, 163, 12
Hamida. Mah. zaq. 45, 2
His name was Khalil.
'Aww. (Br.) 9, 5

سَعِيدٌ Sa'id. Din (Br.) 5, 1

2) common nouns:

أَنْتَ كَأَنَّ عَجِيبٌ
You are a strange person.
Hak. sheh. 61, 13

دَارِسُو عِلْمِكَ اللُّغَاتِ
the scholars of those languages. Amin duh. I, 305, 11

بَعْضُ مَوْرَثِي الْعِلْمِ
some historians of science.
Amin duh. II, 9, 16

الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ
A poet sees beauty in everything.
Manf. mag. 199, 4

مَحْدِثِي
my interlocutor.
Taq. (Zy.) 3, 13

فِي أَنْفَاضٍ
In the past. Musa adab. 8, 2

b) abstract nouns:

1) preceded by the definite article:

كَأَنَّ هُوَ الْوَاجِبُ وَالْمُجِيبُ
as it is necessary and proper. Zur. (Zy.) 18, 19

أَنَّ فِي كُلِّ أُمَّةٍ الطَّيِّبَ وَالضَّيِّبَ
that there is good and bad in every nation.
Amin duh. I, 54, 10

هَذَا هُوَ الْمُسْتَحِيلُ بَعْدَهُ
That is the impossible itself. Nu'. liq. 83, 3

الظَّاهِرُ أَنَّ —
It seems that...
Amin duh. III, 9, 17

hence, we find the use of the article before an relative to give it the meaning of an absolute: "the most," "the best," etc. (see page 472):

عَلَى الْأَرْجَحِ
in all probability.
Amin duh. III, 10, 1

عَلَى الْأَقَلِّ
at least. Hak. ahl. 25, 1

الْأَفْضَلُ أَنْ — The best is that....
Mah. zuq. 60,18

2) governed by a preposition:

مِنْ قَدِيمٍ from olden times.
Amin duh. I, 183,18

— فِي مَعْرَلٍ عَنْ Isolated from....
Man. (Br.) I, 18

مِنْ جَدِيدٍ anew. Hak. (Br.) 39,7

3) or governed by the interrogative pronoun أَيُّ :
أَيُّ عَجِيبٍ فِي ذَلِكَ؟ What is strange about this?
Raf. wah. I, 59,20

4) governing a substantive in a genitive construction:

فِي سَخَطٍ يَلَارِ الْأَرْضِ in different countries of the world.
Hal. sir. 44,11

كَانَ هَذَا الرَّجُلُ فِي سِتِّينَ عُمْرِهِ This man was middle-aged.
Hus. ayy. I, 112,11

فِي مِئْتِصِفِ الْقُرْنِ الْخَامِسِ in the middle of the fifth century. Hal. sir. 93,15

لَيْسَ بِشِدِيدِ السَّعَةِ وَلَا شَدِيدِ الْقَيْصِ neither very wide nor narrow. Hus. ayy. II, 5,4

يَسْتَخْلِفُ الدَّلَّالَ عَلَى with various arguments.
Amin duh. III, 1,17

— مِنْ غَرِيبٍ الْأَمْرُ أَنْ the strange thing was that....
Hus. ayy. I, 50,8

فِي سَابِعِ يَوْمٍ on the seventh day.
Hal. sir. 109,11

Under this category we should also mention an relative followed by a genitive (see page 474f.):

أَكْثَرُ النَّاسِ most probably.
Jabr. (Br.) 69,3

عَلَى أَكْثَرِ تَقْدِيرٍ at least. Hus. (Br.) 94,20

هُمْ عِنْدِي أَصَحُّ الْأَصْوَرِ وَأَسْغَلَمِ They are, in my opinion, the vilest and most despicable of thieves.
Manf. sha'. 279,5

13 مَضَى اللَّيْلُ إِلَّا أَقَلَّ Almost the whole night had passed. Manf. mag. 9,7

5) followed by مِنْ in its participle meaning (see page 266):

فِي قَلِيلٍ مِنْ قَبَائِلِهَا in few of the tribes.
Hal. sir. 71,7

قَدْ سَبَكْتَ عَيْنَايَ كَثِيرًا مِنَ الْعَمَرَاتِ My eyes have shed many tears. Manf. mag. 41,2

كَانَ لَكَ يَكْلَفُ كَثِيرًا مِنَ الْأَلَمِ that cost him much pain and effort.
Hus. ayy. I, 19,2

أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟ Do you have much of it?
Hak. ahl. 35,2

(For a discussion of adjectives in an adverbial function, see page 193.)

§ 68 SUBSTANTIVES IN APPPOSITION

Substantives in apposition, or substantival apposition, refers to the asyndetical joining of one's substantive to another, both with the same syntactical

13. On the accusative case after **إِلَّا**, see Vol. III.

function within the sentence. The purpose of this apposition is to identify or explain a given noun.¹⁴

A The nouns in apposition, or the appositives, are usually considered either as restrictive or as nonrestrictive (parenthetical). In general, a restrictive apposition specifies or identifies the meaning of a noun and is therefore necessary for a correct understanding of the sentence. A nonrestrictive apposition merely adds information about, or new aspects to, a noun already identified.

Sometimes it is difficult to determine which one of these purposes is really intended by the apposition. In such cases, the distinction is, in fact, unimportant, for it becomes a question of stylistic appreciation rather than of syntax. Furthermore, it is not always syntactically relevant which noun will precede; here stylistic reasons may also change the anticipated order. Nor is it always clear which noun is considered the principal part of the apposition and which one is the appositive. This will frequently depend upon which noun is presented as more familiar to the reader. Thus, some cases of appositions will be easily understood in both a restrictive and a nonrestrictive meaning. The fact that one noun is in the preceding position does not necessarily mean that it must be the principal noun.

a) Nonrestrictive (parenthetical) appositions are used

1) to clarify a more general noun:

لَدُنَّا سِلَاحًا نَافِيسَ الْكَرِيمِ
الْقَثَرَةِ

We found refuge in that sharp and precious weapon, chatter. Tai. (Zy.) 9,6

14. Note that the appositive may be not only a single noun, but also an expression consisting of a noun and its specifications:

كَانَ لَهُ قَرِيبٌ صَبِيٌّ عِنْدَهُ

He had a relative, a boy as young as he was. Hus. ay. I, 102, 3

التَّنَاقُصُ بَيْنَ لَأَمِ الْوَكِيلِ وَكَذَلِكَ أَمْرُ
سَعْدُودٍ فِي الْبَحْرَيْنِ وَبَيْنَ أَمْرِ
الْمَكُونَةِ حَكُومَةِ بَرِيطَانِيَا الْمَغْطَى
فِي الْبَاهِيَةِ —

The contradiction between the words of the representative, Ibn Sa'ud's representative in Bahrain, and the order of the Government, Great Britain's government in India.... Ralh. mul. 17, 10

2) to add a new specification to a given noun:

جَمِينَ دَعَا رَبَّهُ لِيُتْلِيَنَّ رِسَالَتِي وَيُسَالِيَهُ
الْبَهْدَى وَالْحَيَّ لِلنَّاسِ كَأَمَةٍ

when his lord called him to bring forth His message, the message of guidance and truth, to all men. Hai. sir. 116, 5

ابْنَةُ الشَّيْخِ إِبرَاهِيمَ —

his son, Sheikh Ibrahim.... Ralh. mul. 204, 12

فِي مَدِينَةِ دَنْبَهَرٍ عَاصِمَةِ الْبَحْرَةِ

in the city of Damanhur, the capital of Buhaira. Raf. (Zy.) 20, 1

لَوْحِ الرَّابِعِ عَشَرَ بَلَدِ قُرْنَسَا

Louis XIV, king of France. Djir. tar. II, 20, 7

Frequently an apposition to a proper name will clarify its meaning as intended in the sentence¹⁵:

دِقْلَانُوسُ عَدُوُّ النَّسْرِيَّةِ مَا كَانَ
يَعْلَمُ أَنَّ زَيْتِيَّةَ سَجِيحَاتٍ !
أَنَّ رِيثَانَ يُولِفُ هَذَا الْكِتَابَ —

Dacianus, the enemy of Christianity, did not know that his two ministers were Christians! Hak. ahl. 14, 1
Renan, the author of this book.... Musa adab. 172, 11

15. Titles or degrees accompanying a name, although originally appositions, can hardly be considered as such. They should rather be considered as part of the proper name:

الْأَخُ مُبَارَكٌ

Brother Mubarak. Gibr. I, 163, 12

السَّيِّدَةُ هُرَّةُ الْبَاهَانِي

Mrs. Warda al-Bani. Gibr. I, 112, 1

الذَّكَرُ طَهَّ حَسَنِينَ

Dr. Taha Husain. Musa adab. 57, 7

السَّيِّدُ بَلَّالُكَ

Mr. Black. Hak. (Zy.) 11, 42

أَنْ تَذَكَّرْتُ أَنِّي فِي أَسْوَاطٍ بَلَدٍ
الْأَمَانَةِ

Then I remembered I was in Sweden, the land of honesty. Tag. (Zy.) 3, 25

هَرُودُوتُ أَبُو النَّارِخِ الْمَكْتُوبِ —

Herodotus, the Father of written history.... Hal. sir. 92, 20

A nonrestrictive apposition is frequently introduced by the particle *أَبِي*:

كَانَتْ الْبَحْرَيْنِ أَبِي الْبِلَادِ أَلْيَ —

Bahren, that is, the land which.... Ralh. mul. 299, 11

تَسْلَى وَيَذْهَبُ بِالسَّامِ أَبِي سَامٍ
الْبَطَالَةِ

which entertain and sweep away ennui, that is, the ennui of idleness. Musa adab. 6, 6

أَنْ أَلَا سُلُوبٌ هُوَ ثَمَرَةُ الْعَقْلِ وَالطَّبِ
أَبِي أَلَا فَكَّارٍ وَالْمَوَاطِفِ

that style is the fruit of intelligence and heart, that is to say, of thoughts and feelings. Musa adab. 168, 7

A nonrestrictive appositive modifying a plural noun may consist of a series of nouns which are understood as concrete parts of the more general plural or collective noun:

أَمَّا الشَّعْبُ الْبَايَعَةُ وَالْتَّجَارُ
وَالْمَزَارِعُونَ وَالْخُدَمُ وَالْبَنَاتُونَ
وَالنَّجَارُونَ —

As for the people — the merchants, traders, farmers, servants, masons, and carpenters.... Musa (Zy.) 2, 11

(عَنْ) خَلِيفَتِهِ أَكْبَرَيْنِ أَبِي بَكْرٍ
وَكَمَرٍ

about his first two caliphs, Abu Bekr and Omar. Hal. sir. 20, 12

هِيَ وَاحِدَةٌ مِنْ خَمْسَةِ أَوْلَادٍ
بَنَيْنِ وَثَلَاثَةَ ضُنْيَانِ

She was the oldest of five children — two daughters and three sons. Ghur. (Zy.) 31, 12

It may also consist of a series of nouns negated by the correlative negative particle *لَا*, after an indefinite negative statement:

وَهُوَ لَا يَحْمِلُ شَيْئًا فِي جَيْبِهِ لَا
سَاعَةً وَلَا قَلَمًا وَلَا ذَهَبًا وَلَا فِصَّةً

and he did not carry a thing in his pocket, neither watch nor pen nor gold nor silver. Ralh. mul. 55, 20

A nonrestrictive appositive may determine a noun in the same way as does an adjectival modification:

ذَهَبٌ أَبْرَزٌ

pure gold. Hak. sul. III, 14

الْبُطْنُ الْأَمُّ

the mother country. Khalid (Br. II) 94, 11

سَارَتْ الْحَيَاةُ سِيرًا هَوْنًا مَحْتَلًا

Life went on in an easy, bearable way. Mah. qah. 78, 11

بَائِعٌ جَوَانٌ

itinerant peddler. Amin (Zy.) 26, 43

تَحْتَ الْأَرْضِ الْبِكْرُ

in virgin land. Ralh. (Zy.) 23, 6

الْكَاتِبُ الْحَقُّ

the true writer. Raf. wah. I, 12, 14

Sometimes, when an undefined noun is followed by another noun which specifies the meaning of the preceding one, it can be difficult to determine whether it is a descriptive (nonrestrictive) apposition, or a genitive construction with a determinative function, in which instance the first noun should be understood as being in the construct state:

أَلْقَى النَّبِيُّ سَجًى فِي نَاحِيَةٍ
مِنَ الْبَيْتِ عَلَيْهِ بَرْدٌ حَبْرَةٌ 16

He found the Prophet lying at one side of the house, covered with a silken wrap. Hal. sir. 506, 19

a) Restrictive or determinative appositions
are, e.g.,

الشَّاعِرُ اللَّاتِينِي بَلَوْتُ وَالشَّاعِرُ
الْفَرَسِي مُولِيِير

the Latin poet, Plautus, and the French poet, Moliere. Hus. 'ala. I, 2, 16

رَئِيسُ الْوِزَارَةِ الْأَسَافِي مُصْطَفَى
النَّحَاسِ بَاشَا

the former Prime Minister, Mustafa al-Nahas Basha. Kam. (Zy.) 4, 3

وَمَعَهُ صَدِيقَتُهُ جَمِينٌ

and with him was his girl friend, Jean. Jabr. (Br.) 74, 8

Typically Arabic is the type of restrictive apposition in which the second noun, the appositive, has a suffixed pronoun referring to the first noun, the one modified by the appositive. The suffixed pronoun has either a partitive or a determinative meaning.

This type of apposition is also named "permutative" and traditionally called *الكُلُّ بِالْمَعْنَى* "the substitution of the part for the whole," and *الكلُّ بدل الكل* "the comprehensive substitution," by Arab grammarians, according to the partitive or specifying meaning of the suffixed pronouns:

وَفِيهِ الْمَجَلَّاتُ الْعَرَبِيَّةُ أَكْثَرُهَا
وَاحْسَنُهَا

and there you have most of the Arabic magazines, and the best of them. Ralh. mul. 200, 9

تَبَاعَ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا

in which new and old books are sold. Hus. ayy. II, 14, 13

16. The author has a footnote to this sentence in which he allows both interpretations—as an appositive and as a genitive construction.

أَنَا أَغْفِرُ جَمِيعَ الذُّنُوبِ حَاضِرَهَا
وَابْضِعْهَا

I forgive all offenses, new and old. Manf. sha'. 254, 12

أَلَى الْأَرْبَابِ الْمَخْتَلِفَةِ فِي الْعَالَمِ
قَدِيمُهَا وَجَدِيدُهَا

to the various literatures of the world, modern and ancient. Amin (Br. II) 25, 3

الْوِلَاةُ أَكْثَرُهُمْ عَجَمٌ

The majority of the viziers were Persian. Amin duh. I, 65, 6

وَلَمْ يَبْقَ هَذِلَاءُ الْمُسْلِمِينَ مِمَّا جَرَوْهُمْ
وَالْأَنْصَارُ أَتَمَّ أَيْنَ سَعْيَانِ —

These Muslims, the Emigrants and the Helpers, were no longer left alone facing Abu Sufian.... Hal. sir. 258, 9

فَلَمَّا جَاءَ الْإِسْلَامَ كَانَتْ قَبَائِلُ
الْعَرَبِ الْبَادِيَةِ أَكْثَرُهَا فِي جَنْدِ

Upon the rise of Islam, most of the Badouin tribes of the Arabs were in Nejed. Djir. tar. I, 48, 16

كَانَتْ لِأَهْلِ الْبَلَدِ شَبُوحُهُمْ
وَسَيِّئَاتُهُمْ وَصَبَابَتُهُمْ وَسَيِّئَاتُهُمْ عَقْلِيَّةٌ
خَاصَّةٌ

The people of the country, old and young, boys and women, have a special mentality. Hus. ayy. I, 96, 8

أَنَّ الْمُسْلِمِينَ الْأَوَّلِينَ كَانُوا يُؤْمِنُونَ
بِالْقَدْرِ خَيْرٍ وَشَرٍّ

The early Muslims believed in both the good and the bad aspects of predestination. Amin duh. III, 3, 7

Here we should mention some Arabic words that are general or abstract in meaning, like "totality," "portion," "likeness," etc., which are very frequently used in an appositive function and take a suffixed pronoun which refers to the principal noun, e.g.,

كُلٌّ، "totality" (see page 124f.):

وَقَدْ جَمَعْتُ الْقُرْآنَ كُلَّهُ حَفْظًا
Koran. Raf. (Zy.) 20, 1

الْمَرْكُوكَةُ كَانَ صَوْنًا طَوِيلًا عِنْدَهُ

His whole life was a long
Lent for him.
Gibr. I, 91, 9

أَجْمَعُ²⁾ "entirety" (see page 132), and أَجْمَعُ³⁾
(see page 133):

أَنَا ذُو لَيْلٍ أَلَّذِي أَجْتَمَعَتْ لَهُ هَذِهِ
الْصِفَاتُ جَمِيعُهَا

I am the one who has all
those qualities.
Manf. sha'. 48, 6

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ أَجْمَعِ

to bring this Message to
the entire world.
Hal. sir. ط. 13

3) بِمِثْلٍ "a part," "portion" (see page 134f.):

نَظَرَ النَّاسُ بِمِثْلِهِمْ إِلَى بَعْضِي

The people looked at each
other. Manf. mag. 26, 16

4) نَفْسٌ "soul," "identity" (see page 138f.):

حَتَّى كَارَ هَوْنُفُسَهُ يَنْسَى آتَمَهُ
الْحَقِيقِي

so that he himself almost
forgot his real name.
'Aww. (Br.) 9, 6

تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى —

At the same time, it proves
that... Hal. sir. 100, 22

5) يُمِثِّلُ "like," "likeness" (see page 144f.):

فِي حَيَاةِ رَجُلٍ عَظِيمٍ يُمِثِّلُهُ
لِأَرْبَابِهِ يُمِثِّلِيهِمْ

in the life of such a great
man. Ayy. (Br.) 27, 6
for authors like themselves.
Musa (Zy.) 2, 12

Note the use of نَصِيفٌ as an appositive in the following
(see page 382f.):

وَأَرَا بَارِيعَةً غِلَاظًا حَقَاةً نَصِيفٌ
عُرَاةً —

and there, four youths,
barefooted, half naked....
'Aww. (Br.) 16, 20

B It is obvious, since we are dealing with substantives, that there is *per se* no gender and number agreement as found in adjectival appositions. However, it is also obvious that any substantive in

apposition to a plural noun will have to be in some way equivalent to the plural idea of the principal part in the apposition, i.e., a collective or a plural. Also, when the substantive in apposition has a special form for the feminine, there will be agreement in gender:

الْمَلِكَةُ شَهْرَازَادَ

The queen, Shehrazade.
Hak. sheh. 1, 9

كَانَتْ أُمُّ قُصَيٍّ قَاطِمَةً بَيْنَتْ سَعْدِ
بَنِ سَلِيلٍ

Qusay's mother, Fatima,
was the daughter of Sa'id
ibn Sayal. Hal. sir. 95, 4

هِيَ إِحْدَى رَوَايَاتِ الشَّاعِرِ
الشَّهْبَرِ بَلْثَازَارَ بَارُو

It is one of the plays of
the poet Balthazar Baro.
Manf. sha'. 18, 4

الْكَرْدَالُ يُمِثِّلُ دِي رِيْشَلِيْهِ وَزَيْرِ
قَرْنِيسَا الْعَظِيمِ

the Cardinal de Richelleu,
First Minister of France.
Manf. sha'. 31, 12

هِيَ وَأَجْدَةُ بِنِ حَسَنَةِ الْوَلَدِ
بَيْنَتَيْنِ وَثَلَاثَةُ صُبَّانٍ

She was the oldest of five
children—two girls and
three boys.
Ghur. (Zy.) 31, 12

لَكِنْ عَنْهُ أَبَا طَالِبٍ كَانَ —

But his uncle, Abu Talib,
was.... Hal. sir. 120, 14

As a general rule (see the previous examples), we may state that the substantives in apposition will agree in case. However, when the substantive in apposition does not immediately follow the principal substantive, it may be in the nominative case. This can be explained by the close relationship between the apposition and the predicate of the nominal sentence to which the apposition is originally related.

فَضِيحُ نِزَاعِيكِ حَوْلَ عُنُقِي
نِزَاعَاكِ مِنْ بِيضِيَّةٍ

Throw your arms around my
neck, your arms [white and
smooth] as silver.
Hak. sheh. 68, 1

بِالْوَقْتِ مِنْ تَقْدِيرِ فِي الْبَيْنِ
حَسَنُونَ سَنَةً وَكَثِيرٌ —

in spite of his age, fifty
years or more....
'Aww. (Br.) 15, 2

On the other hand, after a plural or collective noun, an appositive series of undefined nouns enumerating all parts of the principal noun may be in the accusative case (but see page 80):

كَانَ الْجَنِينُ أَنْطَلِيًّا وَفُتَيْرِيًّا
وَإِجَانِبٌ يَنْتَظِرُونَ —

Everybody, British, Egyptians, and foreigners, was expecting....
Hal. (Zy.) 14, 3

بِالْمُتَطَاهِرِينَ مِنْ جَمِيعِ اللَّطَائِفِ
ظَلَّيَا وَعَالًا وَاقْتِدِيَّةً —

with demonstrators from all classes—students, workers and *effendi*....
Hal. (Zy.) 14, 15

وَجَدَ الْحَجْرَةَ مَكْنُكَةً بِالْجَالِسِينَ
نِسَاءً هَجَلًا

He found the room filled with people—both men and women—sitting.
Mah. qah. 25, 5

كَأَنِّي أَبْهَ أَمْرًا أُخْرَى صَدْرًا
وَجِزًّا وَسَاقِينَ

as he also saw some other woman, bosom, buttocks, and legs.
Mah. qah. 25, 5

رَفَافَةُ الشَّحَارُونَ صِفَارًا وَكِبَارًا
لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَهُ يَوْمَ رَحَاهَا
عَلَى الْحَسِينِينَ

his friends, the beggars, young and old, each had a song which he repeated to the benefactors.
'Aww. (Br.) 9, 19

مِنْ مَوَظِنِ الدَّارِ كِبَارًا وَصِفَارًا

from the library employees of low and high status.
Hal. sir. 19, 13

As we have already seen in the examples, substantives in apposition will usually agree in grammatical determination; however, it is not unusual to find an indefinite noun in apposition to a defined one; in such cases, the indefinite one will introduce an adjectival qualification:

وَأَيُّ هُوَ سَمِعَ الْخَطِيبَ شَيْخًا
صَغَمَ الصَّوْتُ عَالِيَةً

There he heard the *khateeb*, an old man with a high, resounding voice.
Hus. ayy. I, 141, 2

لَيْسَ فِيهِ إِلَّا ظِلُّ الْآمِغِ —
ظِلُّ طِيلٍ سَتَقِيمٍ

There was only the shadow of the lame boy...a long, straight shadow.
'Aww. (Br.) 21, 13

or a prepositional phrase:

أَمَامَ الْبَيْتِ الصَّغِيرِ الَّذِي وَلَدَ
فِيهِ بَيْتٌ مِنْ طَائِفِي وَاحِدٍ

in front of the house—a two story building—in which he was born.
Mah. qah. 34, 13

or a relative clause:

ثُمَّ بَلَّغْنَا مَقَامَ الْمَلِكِ حَجْرَةَ
وَسَاءَتْ تَحَارُّرُ بِالطَّائِفِ الْأَمْرِي

Then we reached the main building of the airport—halls and corridors in typical American style.
Tay. (Zy.) 9, 2

In addition, also see the examples of series of appositive nouns in the accusative on page 80.

§ 69 PERSONAL PRONOUNS IN APPPOSITION

The cases of apposition with a personal pronoun deserve special attention. An appositive personal pronoun usually has no determining or specifying influence, but acts as an emphasis and a clarification for the parts involved. Thus, it can emphasize the subject of a sentence:

الْعَارَاتُ هِيَ وَجَدَهَا أَلْبَنِي
تَجْمَلُ الْوُطَنَ شَيْخًا نَفْسِيًّا حَقِيقًا

Customs—they alone—are what makes the fatherland a genuine spiritual entity.
Raf. wah. III, 41, 8

هَذِهِ هِيَ حَيَاتُكُمْ
Gibr. I, 189, 15

That is your life.

مَنْ أَهْلَكَ وَذَوَكَ وَأَيْنَ سَمَطَ رَأْسِكَ؟
— الْفُقَرَاءُ وَالسَّائِكِينَ الْمَطْلُومُونَ هُمْ
أَهْلِي وَشَيْخِي وَهَذِهِ الْبِلَادُ الْوَسِيمَةُ
هِيَ سَمَطُ رَأْسِي

"Who are your people and your kin, and where is your birthplace?"... "The poor and the downtrodden, they are my people and my kinfolk; and this vast land, it is my birthplace." Gibr. I, 184, 7 and 10

النَّزْعَةُ الْإِنْسَانِيَّةُ هِيَ النَّشْءُ
الْحَالِدُ فِي الْأَرْضِ

this human attitude, that is the eternal thing in literature. Musa adab. 11, 16

or return one's attention to the subject, especially after an unusually long modification of the subject:

لَعَلَّ أَهَمَّ مَا يَتَّبِعُ جِيلَكُمْ عَنْ جِيلِنَا
هُوَ حِرْزُكُمْ وَأَطْفَانُنَا

Perhaps the most important thing that differentiates our generations is your confusion and our peace of mind. Amin (Zy.) 7, 2

كُلُّ مَا يُوجَدُ مِنَ الْقَرْيَةِ بَيْنَ السَّاحِرِ
وَالْمَرْوِيِّ هُوَ أَنَّ —

The only difference between a sorcerer and a *sufi* is that.... Hus. ayy. I, 98, 14

فَالرَّأْسُ مِنْ وَقْتِ إِذْ تَبَيَّنَ إِلَى يَوْمِ
مَاتِيهَا هِيَ رَقِيقَةٌ

for women are servants from the time of their birth to the day of their death. Q. Amin (Zy.) 5, 30

When the subject is in the accusative case modified by one of the emphatic particles *أَنَّ*, *أَنَّ*, and *لَكِنْ* (see page 227), the personal pronoun can be in apposition to it; however, in apparent contradiction to the general rule, the pronoun does not agree in case, but will be in the form of the nominative:

أَنَّ هَذَا الْيَوْمَ هُوَ آخِرُ أَيَّامِنَا
عَلَى وَجْهِ الْأَرْضِ
أَمَا ظَلَّ لَكَ أَنَّ الْحَيَاةَ هِيَ
وَحْدَهَا السَّاحِرَةُ؟

that today is our last day on the face of the earth. Manf. sha'. 218, 16
Haven't I told you that life alone is the charmer? Nu'. liq. 79, 7

أَنَّ الْأَرْضَ هُوَ دِرَاسَةُ الْإِنْسَانِ فِي
جَعَلِهِ

that culture is the study of man as a whole. Musa adab. 104, 10

إِنِّي أَنَا الذَّوْكَ بِهَذَا الْعَذَابِ

I am in charge of this punishment. Hus. 'ala. II, 10, 11

إِنَّ فُقَرَاءَ السَّائِكِينَ الَّذِينَ
أَسْلَمُوا إِلَيْكَ عَتَقُوا الْيَوْمَ هُمْ
الَّذِينَ أَسْلَمُوا رِقَابَهُمْ يَأْتِي

These poor wretches who have delivered me, bound, to you today, delivered their necks to you yesterday. Gibr. I, 184, 20

Moreover, a pronominal case may follow a personal case 17:

وَأَقُولُ أَيْضًا إِنِّي نَجَّيْتُكَ أَنْتَ

I am also telling you that she loves you. Manf. sha'. 238, 8

قَالَ تَرَائِي أَنَا؟

He asked "to see me"? Manf. sha'. 70, 8

مَنْ هَذَا لَكَ أَنْتَ؟

Who showed you the way? Nu'. liq. 70, 8

كَانَتْ — تَنْظُرُهُ هُوَ لَا السَّيِّحَ

She was expecting him, not Christ. Hak. ahl. 128, 7

أَتَاكَ لَا تَرَائِي أَنَا... بَلْ تَرَاهَا

You do not see me...but her in me. Hak. ahl. 130, 12

and also after a pronoun in the genitive case:

أَقُولُ إِنِّي لَمْ أَسْمَعْ صَوْتِكَ أَنْتَ

I am telling you that I did not hear your voice. Nu'. liq. 12, 6

17. Note the following:

إِنَّا نَحْنُ وَالسُّودَانِيُّونَ

we and the Sudanese. Musa adab. 191, 9

مَا رَأَيْكَ أَنْتَ؟

What do you think?
Nu'. 11q. 45,2

أَعْمَالُنَا نَحْنُ

our own actions.
Hal. sir. 565,16

لَا يُوْجَدُ غَيْرُنَا نَحْنُ

There is no one but us.
Hak. sheh. 150,16

عَلَيْكَ أَنْتَ الْإِخْتِيَارُ

The choice is up to you.
Hak. sul. 33,5

A personal pronoun of the first and second person, singular or plural, takes the noun in apposition to it in the accusative case. To explain the discrepancy, Arab grammarians assume that the verb *أَعْنِي*, "I mean," is understood:

مَا أَشَدَّ حَاجَتُنَا نَحْنُ الْإِسْلَامِيْنَ

How great is our need, we Muslims, for....
Raf. wah. I, 35,2

أَنْتُمْ الْمَدَنِيَّيْنَ

you, the city dwellers.
Din (Br.) 60,5

لَنَا نَحْنُ الْأُورُوسِيَّيْنَ

to us Europeans.
Hak. (Zy.) 11,27; 11,34

وَلَكِنْ نَحْنُ السَّائِكِينَ قَدْ تَشَبَّهْنَا بِأَوْرَالِكْ

But we, the poor, cling to your words.
Gibr. II, 153,13

لَسْتُ أَدْرِي كَيْفَ دَبَّ فِينَا نَحْنُ الْخَاضِرِينَ نَحْنُ الْقَسْوَمِ فِي نَفْسِ الْوَقْتِ

I do not know how the same feeling crept into the minds of everyone present at the same time.
Hak. yau. 41,13

لَوْ أَحَدُنَا نَحْنُ الشَّرْقِيِّينَ بِهَذَا —

If we Orientals would accept this....
Raf. wah. III, 38,7

Note the following usage with an enumeration of parts:

نَحْنُ ثَلَاثَتُنَا وَقَطْمِيرًا مَعَنَا لَا أَمَلٌ لَنَا إِلَّا أَنْ فِي الْحَيَاةِ

We, the three of us and Katmir also, no longer have any hope in this life.
Hak. ahl. 69,15

The pronominal appositive usually follows immediately after the pronoun it modifies, although it may be separated from it:

لَكِنْ لِي شَرْطًا عَلَيْكَ أَنَا أَيْضًا

I also have a condition to impose on you.
Hak. sul. 33,14

يَهْنِكُهَا الْآثَرُ هِيَ وَسَائِرُ أَهْلِهَا

People shame her—her and the rest of her family.
Raf. wah. I, 331,14

Note the following:

قَدْ أَبْعَدْتَنِي عَنْكَ أَنَا وَأَخِي مِنْ يَمَنِتْ أَبِي

You have sent me away from you, my brother and me, since my mother's death.
Manf. mag. 66,3

§ 70 PREPOSITIONAL PHRASES

A preposition with a dependent noun can be a closer determination of a verb (see page 253) and can also have the function of a nominal predicate in a nominal sentence (see Vol. I, § 7). It can, in addition, determine a noun.

A From the syntactical point of view, the prepositional phrase is directly subordinate to the noun, since the noun in such cases is not understood as an element independent of its prepositional determination. The function of the prepositional phrase, like the apposition, can be either restrictive:

هُوَ غَابٌ دُونَ الثَّلَاثِينَ

He was a young man of less than thirty.
Mah. qah. 73,16

بَيْنَ الْمُسْلِمِينَ فِي الْعِرَاقِ وَالْمُسْلِمِينَ فِي جَزِيرَةِ الْعَرَبِ

between the Moslems in Iraq and the Moslems in the Arabian Peninsula.
Amin duh. I, 106,12

or nonrestrictive (parenthetical):

هَذِهِ السَّمَاءُ قَوْفًا فِي كُلِّ مَكَانٍ

The sky above us is everywhere.
Raf. wah. I, 54, 15

هُنَا فِي مَانِيلا

Here in Manila.
Din (Br.) 58, 18هُنَاكَ بَيْنَ مَدِينَةِ الْأَحْيَاءِ وَمَدِينَةِ
الْمَوْتِ جَلَسْتُ أَفْكِرُThere, between the City of the Living and the City of the Dead, I sat down in meditation.
Gibr. II, 103, 10

B A characteristic feature of the prepositional determination is the fact that it does not define the noun as, for example, the genitive construction does (see page 90f). For this reason determinations of an indefinite noun have to be attached to the noun as a prepositional complement (see page 9). Accordingly, of mine," while لَمِيتُ صَدْرِي would only mean "I met my friend." Thus the prepositional phrase is frequently used with indefinite nouns:

كُنْتُ مَعَ زَيْدٍ لِي فِي مَطْعَمٍ

I was with a friend of mine in a Syrian restaurant.
Nu'. kan. 94, 2

وَلَكِنَّهُمْ لَمْ يَحَالِطُونِي فَكَلَّحَ لَبَهُمُ

but they never treated me as one of their brothers.
Gibr. I, 163, 7

وَلَمْ يَبْقَ مَعَهُ إِلَّا تَوْرٌ وَرَنَ الْعَشِيرَةُ

A group of less than ten remained with him.
Hal. sir. 297, 3

فِي لَيْلَةٍ مِنْ لَيَالِي سَنَةِ ١١٤٠

on one night in the year 1640. Manf. sha'. 18, 3

شَاعِرٌ فَرَنْسِيٌّ مِنْ شُعْرَاءِ الْقُرْنِ
السَّابِعِ عَشَرَa seventeenth century French poet.
Manf. sha'. 7, 3

The prepositional phrase can also be used with definite nouns since, as stated, it is not affected by the grammatical determination of its governing noun:

الْمُتَرَاهِدُ عَلَى ذَلِكَ كَثِيرٌ

There are numerous witnesses for this.
Q. Amin (Zy.) 5, 6لَأَنْقُ أُرِيدُ أَنْ أَمُوتَ سَهْلَةً
الْأَيُّهَا لِمَنْ قَبْلِيFor I want to die like the heroes who preceded me.
Manf. sha'. 284, 5نَحْنُ الرَّجُلُ نَقْتَبِ عَلَى أَلَدَتِي
فِي يَدِهِ

The man beat twice on the tambourine he held in his hand. Sib. (Br.) 111, 3

مَا هَذَا الْكِتَابُ بِيَدِكَ؟

What is that book you have in your hand?
Hak. ahl. 32, 12

In such constructions the meaning of the relationship between the noun and its prepositional determination is given by the preposition used, and can be as different as the meanings of the various prepositions (see page 253f.):

أَنَّ سَكَنَ هَذِهِ الْقَرْيَةِ لَا يَحِلُّونَ
الْمَطْرُودَ مِنَ أَلَدِي جَارًا لَهُمْThe people of this village will not accept an outcast from the monastery.
Gibr. I, 176, 14

أَمَا أَنْتَ فَقَدْ أَدَّيْتَ الْوَجِبَ عَلَيْكَ

As for you, you fulfilled your duty.
Hak. sul. 11, 6

أَتُرِيدُ مِنْ قَصْرٍ مِنَ الْمَرْوَرِ الْأَبْيَضِ؟

Do you want a castle of white marble?
Manf. mag. 173, 12

قِصَّةُ الرَّجُلَيْنِ فِي ثِيَابِهِمَا الْبَيْضَاءِ

the story of the two men with their white robes.
Hal. sir. 111, 18

هِيَ فِي حَاجَةٍ إِلَيْهِ

She needs him.
Q. Amin (Zy.) 5, 31

أَفِي شَغْلٍ عَنَّا هُوَ حَقٌّ؟

Is he so busy that he can't take care of us?
Tai. (Zy.) 9, 11

النِّسَاءُ فِي قَرْىٍ بِضَرْ لَا تَحِينَنَّ
النِّسَاءُ
الضَّمَّتْ

Women in Egyptian villages
do not like to be silent.
Hus. ayy. I, 25, 11

C As we have seen in the preceding examples, usually the prepositional phrase immediately follows its governing noun, but it can also be separated from the noun by one or more words:

لَا يَدْرَأُ أَنْ يَأْتِيَا هُمُ إِلَيْكَ أَنْتَ لَمْ يَنْفَسِمَا
لَمْ يَنْفَسِمَا

It is necessary for them
to come to congratulate
you in person.
Manf. sha'. 108, 4

or even by a complete sentence, as we frequently find with the relative pronouns *مَنْ* and *مَا* in the constructions *مَنْ* — *مَنْ* (see Vol. III):

لِكَرْوَةٍ مَا كَانَ يَصُبُّ فِيهِ صَاحِبُ
الْقَهْوَةِ مِنَ الْمَاءِ

because of the large amount
of water that the owner of
the coffee house used to
pour in it.
Hus. ayy. II, 3, 16

The prepositional specification frequently precedes the indefinite noun it modifies:

أَمَلَكَ مِنْ هَذَا كَثِيرٌ

Do you have much of this?
Hak. ahl. 35, 2

إِنْ كُنْتُ لِي صَدِيقًا

if you are a friend of mine.
Hak. ahl. 97, 6

أَنَا فَلَا أَصَدِّقُ مِنْ كُلِّ هَذَا
شَيْئًا

As for me, I do not believe
any of it.
Manf. mag. 5, 18

كَأَنَّ عَيْنِي تَرَانِي مَا كَانَتْ عَنْهُ عَائِلَتَيْنِ

as if my eyes were seeing
what I had not acknowledged.
Hak. ahl. 21, 3

لَمْ يَكُنْ لَدَيْنَا شَيْءٌ شَقِيحٌ يَذْكُرُ

We do not have any worth
remembering.
Mand. (Br.) 1, 16

The adjectival modifications of the noun will usually precede the prepositional phrase:

الْأَخْيَالُ فَاتَّ الْفَالِقَةُ بَيْنَ شُعُوبِهَا

the differences between
its peoples.
Sa'. (Zy.) 6, 9

هَذَا الْمَدْرُ الْكَبِيرُ مِنَ النَّحَّاسِينَ
الَّذِينَ —

The great number of the
lawyers who....
Kam. (Zy.) 4, 7

هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا
وَبَيْنَهُمْ

That is the only difference
between us.
Amin (Zy.) 11, 46

بَيْنَ هَذَا الْمَدْرُ الْكَبِيرُ مِنَ
الْقَبَائِلِ وَالْأَطْفَالِ

among this large number
of children.
Hus. ayy. I, 17, 2

However, a restrictive prepositional phrase may precede a qualitative adjective (see page 51):

فِي إِتْرِيحٍ مِنَ النَّحَّاسِينَ كَثِيرٍ جَمِيلٍ

in a large, beautiful copper
jug. Raih. mul. 203, 9

حَلَقَةٌ مِنَ اللَّذْهِبِ كَبِيرٍ

a large, golden [nose]
ring. Hus. ayy. I, 14, 13

إِنَّهَا رُقْعَةٌ مِنَ الْأَرْضِ شَاسِعَةٍ

It was a wide strip of
land. Tal. (Zy.) 9, 19

جِصَانًا مِنْ صَوَابِرِ الْغَبِيلِ الْأَصْبَلَةِ

two very lean, hungry, and
sad looking horses.
Raih. (Zy.) 23, 16

كَانَ عَيْدًا لِلْفَرَسِ قَدِيمًا

It was an old Persian
festival.
Amin duh. I, 105, 15

When a prepositional phrase modifies two substantives, it usually follows the first one:

لَكُمُ كَانَ ذَا شَرَفٍ فِي الْقَوْمِ
وَفُضِّلَ

but he ranked highly and
importantly with his people.
Hai. sir. 98, 11

مَصْدَرُ قُوَّةٍ لِي وَفَتْحٌ لَا يَنْتَهِي

unlimited source of strength
and joy for me.
Jabr. (Br.) 72, 9

D Some prepositional phrases have no attachment to any specific noun or verb within the sentence and are modifications of the statement in general, thus becoming adverbial prepositional phrases, e.g.,

وَلَكِنْ أَتْرَهَنَ مَعَ ذَلِكَ ضَعِيفٌ

But their influence, nevertheless, is small.
Sa'. (Zy.) 6, 37.

النِّسْلَةُ مَعَ الْأَسَفِ مَحْرُومَةٌ مِنَ
الشَّخْصِيَّةِ السَّيْرَةِ لَهَا

The Moslem woman is unfortunately forbidden to have a distinctive personality.
Sa'. (Zy.) 6, 46

بِالطَّبْعِ أَنْتَ تَذَكَّرُ بَعْضَ أَغَانِي
الْجَاهِلِيَّةِ

Naturally, you will remember some of the university songs.
Dln (Br.) 61, 3

بَلْ حَقِيقَةٌ تَجْهَلُهَا أَهْرَاءُ الْأَسَافِ

Rather, it is a truth which Europe unfortunately ignores.
Hak. (Zy.) 11, 20

عَلَى الْأَصَحِّ

more properly.
Slb. (Br.) 111, 6

لَيْسَ فِي الْحَقِيقَةِ أَنَّ يَا عَرِيبًا

It is not really Arabic literature. Amin dnh. I, 14, 11

بِالْجَلِيلَةِ

in short. Djl. tar. II, 19, 9

وَأَنَا رَأَيْتُ فَنِي وَفَتَاةَ سَائِرِينَ
عَلَى سَهْلٍ —

and when I see a young man and a girl walking together slowly....
Manf. sha'. 67, 7

E A prepositional phrase can modify:

a) a substantive:

بِالْقَرِيبِ مِنْ بَيْتِي
Nu'. liq. 22, 10 in the vicinity of my house.

هَذِهِ الْأَغْلَبِيَّةُ لَعْنَةٌ عَلَى الْعَالَمِ

This ignorant majority is a curse upon the Moslem world. Sa'. (Zy.) 6, 19

رَفِيسُ الشَّافِعِيَّةِ بِبَغْدَادَ

the chief of the Shafitic school in Bagdad.
Amin dnh. I, 224, 15

السُّلْطَةُ الْبَرِيطَانِيَّةُ فِي مِصْرَ

the British power in Egypt.
'Aq. (Zy.) 15, 32

b) an adjective:

كَانَ حُرُورًا ذَاكَ قُرَيْبًا مِنَ الْأَرَبِيِّينَ

He was then almost forty years old.
Gibr. I, 113, 5

يَا أَيُّهَا الشَّاعِرُ الَّذِي يَعِيشُ

O, the poet who lives as a stranger in his own country! Gibr. II, 143, 8

لَا أَنَّ كُلَّ كِتَابٍ قُرِئَ كَانَ بَعِيدًا

for all the books I read were not true to life.
Jabr. (Br.) 72, 2

الْكَلْبُ قُرَيْبٌ عَنْهُمْ

lying is alien to them.
Taq. (Zy.) 3, 2

السَّرَايِلُ الْوُاسِعَةُ مِنَ قُبُورِ
الصَّيْفَةِ مِنْ تَحْتِ

baggy trousers, wide on top but narrow on the bottom. Fur. (Zy.) 24, 28

c) an relative (see page 468):

— الَّذِي كَانَ أَكْبَرَ نَبِيٍّ يَمُوتُ سَنُونَ

who was ten years his senior. Nu'. liq. 46, 6

لَا أَحَبُّ إِلَيَّ مِنْ هَذَا

There is nothing dearer to me than this.
Manf. mag. 105, 8

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ

I know you better than you yourself.
Hak. sheh. '00, 14

d) a verbal noun and, therefore, an infinitive:

بَعْدَ مِائَةِ أَلْفٍ وَفَاتَ النَّبِيَّ بِمِائَةِ سَنَةٍ
 after the Prophet's death.
 Hat. sir. 49, 4

(For the omission of the preposition, see page 261, and for a discussion of nouns governed by the preposition, see page 254f.)

§ 71 THE GENITIVE CASE

A noun in the genitive case governed by another noun expresses a relationship between the two in which the preceding noun, the regent, is closely determined by the following genitive noun. Since the genitive only establishes a relationship between two nouns (for a discussion of the genitive after prepositions, see page 253), it is called the "nominal case," as opposed to the accusative, which expresses a relation to a verb (see page 161). European grammarians call the regent—the governing noun—*status constructus* (construct state), and the following noun in the genitive case—the governed noun—the "genitive."

The function of this genitive relationship is that of specifying the governing noun, giving it a new aspect or circumstance in order to enlighten, to clarify, or to determine the idea expressed by the noun. Therefore, since only substantives fulfill the logical and grammatical requirement of presenting an independent idea, they are the main grammatical category for this genitive relationship.

Adjectives can have such a genitive determination when used as substantives, or in relation to a substantive (see page 61). Since other grammatical categories, such as personal, interrogative, and demonstrative pronouns, do not present an idea but only express a relationship to one already given, they are excluded from having such a genitive specification, with the exception of *أَيُّ* (see Vol. I, §45). The second member within a genitive construction can be

a) a noun. (This should not require any examples.)

b) a personal pronoun but only as a personal suffix, e.g.,

بَيْتِي my house

c) a demonstrative pronoun:

كَانَ يَتَكَلَّمُ وَفَقَّ أَكْ فِي وَالِدَيْهِ
 Then he thought of his
 parents. Mah. qah. 123, 19

فِي سَبِيلِ ذَلِكَ
 in this manner.
 Manf. mag. 89, 8

كُلُّ ذَلِكَ
 all this. Nu'. kan. 54, 1

كُلُّ هَذَا
 all this. Amin zuh. I, 41, 2

and also an interrogative pronoun:

أَيْنَ مِنْ أَنتَ
 Whose son are you?
 Gibr. I, 80, 19

d) an adjective, but only when the governing noun—in the construct state—is used to modify the basic meaning of the adjective. The adjective is then brought into gender and number agreement with the noun to which it refers:

وَأَنَّ أَرْبَعَةَ عَشَرَ جُفَاءَ نِصْفِ
 and there, four youths,
 barefooted, half naked....
 'Aww. (Br.) 16, 20

هِيَ نِصْفُ عَارِيَةٍ أَوْ تَكَانَ
 She was half-naked or al-
 most half-naked.
 Hat. sir. 316, 10

e) other grammatical categories, e.g., adverbs, expressions, and even complete sentences, may be taken as grammatical entities equivalent to a noun and thus be used as the equivalents of a genitive case:

كَلِمَةً مِثْلَ "لَا"
 the words "My Lord."
 Hak. ah1. 13, 2

كَلِمَةً مِثْلَ "لَا"
 with the word "no."
 Raf. wah. I, 41, 13

عَارَةٌ - قَالَ فَلَانٌ the expression "so-and-so said." Musa adab. 2,16

(For noun clauses functioning as a genitive and for pronominal relative clauses, see Vol. III.)

§ 72 THE SUBSTANTIVE IN GENITIVE CONSTRUCTIONS

As we have stated, only substantives and adjectives used as substantives offer the grammatical and logical requirements for this genitive relationship:

A The noun in the genitive case determines its governing substantive, which never takes the article; it loses its grammatical indetermination, or "nunnation" (see page 7), and if it is a dual or sound plural, it loses the ending *ِ* or *ُ*, respectively.

عِنْدَ مُسْتَقْرِئِي الْقَرْبِ by Western Orientalists. Gibr. III, 234,7

أَنَّ وَزِيرِيَّةَ سَيِّحِيَّانٍ that his two ministers were Christians. Hak. ah1. 14,1

ذَارِسُو تِلْكَ اللِّغَاتِ the scholars of those languages. Amin duh. I, 305,11

عَيْنِي my eyes. Maz. (Zy.) 1,1

وَجْهِهِ his face. Maz. (Zy.) 1,13

رَلَالَةُ هَذِهِ الْكَلِمَاتِ the meaning of these words. Musa (Zy.) 2,2

غُرُقَةُ السَّحَابَيْنِ the Advocates' Chamber. Kam. (Zy.) 4,1

Determination by a genitive is on a qualitative basis, contrary to determination by a definite article, which is demonstrative (see page 10). Thus *الْيَوْمَ* is "this day," i.e., "today," while *مَوْلِي* is my birth-day, i.e., "the day in which I was born."

For this reason, when a noun has to remain undetermined, it cannot take any genitive determination, but has to be paraphrased by using a prepositional phrase (see page 82):

كَانَ عِيدًا لِلْفَرَسِ قُرَيْبًا It was an old Persian festival. Amin duh. I, 105,15

الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ That is a natural right of men. Q. Amin (Zy.) 5,18

إِنَّمَا هِيَ وَصْوَةٌ بِنِكَ That is just a temptation of yours. Hak. (Br.) 41,19

or a paronomastic paraphrasis (see page 450):

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّبَاحِ الْخَمِيدَةِ on one pleasant summer night. Maz. (Zy.) 10,2

شَاعِرٌ فَرَنَسِيٌّ مِنْ شُعَرَاءِ الْقَرْنِ a seventeenth century French poet. Manf. sha'. 7,3

زَحَلٌ إِنْ ذَاكَ عَيْدٌ مِنْ عَيْدِهِ At this moment, one of his servants entered. Gibr. I, 63,10

فِي عَارَةِ قُرَيْبَةٍ مِنْ عَارَاتِ in an old building on the Mohammed 'Ali street. Kam. (Zy.) 4,16

B Determination by a following genitive is a strict one only when the noun in the genitive case is itself defined,

a) either as a proper name:

كَاهِرَامٍ مِصْرٍ as the pyramids of Egypt. Tal. (Zy.) 9,29

كِتَابُ سُورَانَ Susan's letter. Manf. mag. 29,15

مَوْلِدُ مُحَمَّدٍ Mohammed's birth. Hai. sir. 108,14

أَبْنَا مُحَمَّدٍ Mohammed's sons. Hal. sir. 128,4

b) or by the definite article:

طبعة هذا الكتاب
the edition of this book.
Hal. sir. 25,2

في باب الهيكل
at the door of the temple.
Gibr. II, 20,1

بنات البحر
The mermaids. Gibr. II, 107,1
عنصر الأتراك
the Turkish element.
Amin zuh. I, 3,3

موضوع هذا الخبر
the subject of this part.
Djir. tar. I, 12,10

إن فصل الربيع فصل الحب
Spring is the season of
love. Manf. mag. 5,15

c) or by a suffixed personal pronoun:

عواقب جهله
the consequences of his
ignorance.
Q. Amin (Zy.) 5,24

أزهار حديقته
the flowers in his garden.
Manf. mag. 6,12

بمضي لا حاريت والديه
He listened to his parents'
conversations.
Gibr. I, 90,7

في طهر من أطوار حياته
during one phase of his
life. Hus. ayy. I, 148,3
دين أبيك
your father's debts.
Hus. ayy. I, 152,8

d) or by another genitive:

طلبة جميع المدارس العليا
the students of all the
colleges. Hal (Zy.) 14,8
أكثريه أبناء الأمة
the majority of the lower
class. Bat. (Zy.) 12,18

ليطعن قلب والدي المورس
to set the minds of the
bride's parents at rest.
Mah. qah. 109,17

c When the noun in the genitive case is undefined, it determines its regent only generally and indefinitely. The first part could be considered as grammatically determined; the expression, however, is semantically indefinite. Thus, such expressions as "beams of a moon" or "the teacher of an English language," but naturally, "moonbeams" and "an English teacher" (for exceptions see page 24):

ركبنا سيارة أجرة
We took a taxi cab.
Tai. (Zy.) 9,16

كان مدرّس لغة إنجليزية
He was an English teacher.
Mah. zuh. 18,13

رجل دين
a clergyman.
Nu'. Iiq. 38,16

هل رأيت في حياتك ساعة كوكرة؟
Have you ever seen a cuckoo
clock? Nu'. Kan. 21,5

طبيب أسنان
a dentist. Mah. zag. 9,2
في ليلة صيف
on one summer night.
Raf. nah. III, 17,16

This indefiniteness is so strongly felt that a relative clause after such a construction will be asyndetically construed (see Vol. III):

كأشعة قمر دخلت من النافذة
as moonbeams coming through
the window.
Gibr. II, 26,1

زبرأ لا تعرف لونه
a water jar of indeterminate
color. Amin (Br.) 85,9
بنظرة إثنائي لا تتلوه من حميد
with a look of sympathy not
untinged with envy.
Tal. (Zy.) 9,35

كُلُّ كِتَابٍ قُرَأَ
every book I have read.
Jabr. (Br.) 72,2

and an adjectival modification to the regent noun (*status constructus*) will not take the definite article (see page 28):

عَلِمَا يَتْرُكُ السِّكِّيرَ جَرَّةَ خَيْرٍ قَارِعَةً
as a drunkard leaves an
empty wine jar.
Gibr. I, 119,2

D On the other hand, the definition of the second part (the genitive) frequently must be interpreted not as a qualifying of this particular noun alone but rather as a qualifying of the expression as a whole (see page 13).
Thus سَاعَةُ الْكُرْكُو (Nu'. kan. 21,12) must not be translated as "the clock of the cuckoo," but "the cuckoo clock":

رَجُلٌ الْقِدِّينِ
the clergyman.
Nu'. 11q. 40,8

فَنَجَا نَ الْبَهْرَةِ
the cup of coffee.
Gibr. III, 105,22

قَاعَةُ الْإِنْتَظَارِ
the waiting room
Din (Br.) 60,1

هَلْ تَقْضِيَانِ شَهْرَ الصَّلَاةِ فِي
Are you spending your
honeymoon in Cairo?
Mah. qah. 142,20

أَلَيْ أَطِيَاءُ الْأَسْنَانِ
to the dentists.
Gibr. III, 78,13

مَدْرَسَةُ الْكَلْبِ
the medical school.
Mah. zuq. 9,2

The unity in such genitive constructions may become so strong that both nouns—in the construct state and in the genitive—can, for all practical

purposes, be considered equivalent to compound words, which are, in fact, alien to Arabic.¹⁸

Any further genitive determination of the governing noun has to be attached to the second part, i.e., the genitive, even though it should be understood as referring to the whole compound as such.

Thus, such an expression as عَرَفَةُ سَلَا (Nu'. kan. 67,15) must not be translated as "the room of his sleep," but simply "his bedroom."

مَحْفَظَةٌ نَقُودٍ
my wallet. Tal. (Zy.) 3,22

كَاتِبٌ سِرٌّ
his [confidential] secretary.
Raih. mul. 69,16

رَأَى الْمَرْسُومِينَ مَقْبَلِينَ فِي
He saw the two brides ap-
proaching in their wedding
dresses. Manf. sha'. 200,8

خِجْرَةٌ اسْتِغْيَالٍ وَذَارُ كِتَابِهِ
his reception room and his
library. Hus. ayy. I, 143,4

غُرْفَةٌ جُلُوسٍ
my sitting room.
Jabr. (Br.) 70,26

تَمَّ خَضَّ بِهٖ إِلَى خِجْرَةِ نَوْمِهِ
Then he took him to his
bedroom. Mah. qah. 112,23

الْثَّاجِرُ وَذَابِيَّةُ حَمَلِهِ
the merchant and his pack
animal. Hai. sir. 72,4

E Some genitive constructions seem undefined even if the second part—the genitive case—is determined by the definite article (see page 13):

كَانَ يَلْبَسُ نَيْسَجَ الدَّهَبِ
He wore a golden garment.
Hai. sir. 77,2

18. Note, e.g.,

حِزْبُ رَأْسَالِي
capitalistic party.
Mah. qah. 24,1

derived from رَأْسٌ مَالٍ, 'capital' as a compound word.

عِنْدَمَا أُجِدَ طَالِبُ الْأَرَبِ —

When I find a student of literature saying....

يَحْدُثُ —

Musa adab. 19,9

أَنَّهُمْ يَعْطُونَ كِسْرَ الْخُبْزِ

that they gave him scraps of bread.

'Aw. (Br.) 12,5

عُضْوٌ سَجِسٍ إِيَّادَارَةِ

a member of the Board of Directors....

Kam. (Zy.) 14,22

This is always true when the first part of the genitive construction is an adjective (see page 109):

كَمَا أَنَّهُ قَوِيٌّ الْإِثَرِ فِي —

Likewise it had a great influence on....

Hal. sir. 67,12

كَانَ رَشِيدٌ بِكَ طَيْبِ الْقَلْبِ
كَرِيمٌ الْأَخْلَاقِ

Rashid Bey was a man of good heart and generous nature. Gibr. I, 108,3

F As we have already mentioned (see page 9), it is possible and, in fact, quite common for a genitive to become defined by another subordinate genitive. This gives origin to genitive chains which, at least theoretically, could be very long:

بَشِيرَةٌ بَاقِي كِتَابِ خَلِيفَةِ بَنِي
الْمَعْبُورِ

with the naming of the remaining scribes of 'Abbasid caliphs.

at-Tabari 19

The long chains are considered, with good reason, as detrimental to a lively style and are rare in modern Arabic; two, however, are still frequently used:

عَلَى سِرِّ كَاتِبِ النَّحَّاسِ

about the residence of the lawyer's secretary.

Tai. (Br.) 126,19

19. Quoted by Reck., *Arab. Synt.*, p. 137.

صَبَاحَ يَوْمِ الْفَلَاحَةِ

Tuesday morning.

'Aq. (Zy.) 15,26

طَلَبَةُ جَمِيعِ الْمَدَارِسِ الْعِلْمِيَّةِ

the students of all the colleges. Hal. (Zy.) 14,8

Less frequently we find three:

رَئِيسُ أَرْكَانِ حَرْبِ الْجَيْشِ

the Chief of the General Staff. Manf. Sha'. 223,14

مِنْ التَّحْسِينِ مَقَرَّةُ تَارِيخِ قِيَامِهَا

It is difficult to know the history of its foundation.

Hal. sir. 85,13

مَوْلَانَاتِ كِبَارِ شُعْرَاءِ الْإِنْكِلِيزِ

the works of the great British poets.

Kay. (Zy.) 27,10

and, rarely, four:

تَارِيخُ تَلَارِغُ عُقُولِ آبَائِهَا

the history of its people's intellectual achievements.

Djir. tar. I,16,3

In such cases, the governing noun, or rather the expression, will only be defined when the last genitive is defined:

سَمِعْتُ صَوْتَ سَقُوطِ جَسَدِ

I heard the noise of a body falling.

Hak. ahl. 150,5

فَاتِنٌ لَمْ أَنْزِلْ لَهَا ابْنَةً مُدِيرِ بَنكِ
وَلَا ابْنَةً وَكَيْلَ زَوْجِهَا

for I had not married the daughter of a bank director, nor the daughter of any undersecretary of state.

Kam. (Zy.) 4,26

There is a definite tendency to avoid long chains of successive genitives by using a prepositional construction:

سِتْرُ أَطْرَافِهَا وَلَا عَصَا الْكَاهِنَةِ مِنْ
بَدَنِهَا

with the veiling of the limbs of her body.

Q. Amln (Zy.) 5,29

رئيس جميع قُادِر الأول للغة العربية

The President of the Fu'ad I Arabic Language Academy.
Kur. (Zy.) 28, 1

غرفة المحامين بمحكمة الاستئناف

The Advocates' Chamber of the Appellate Court.
Kam. (Zy.) 4, 1

A prepositional paraphrasing of the genitive construction must be used when the last noun in the construction refers to the entire expression rather than to just the immediately preceding noun, e.g., with titles of books²⁰:

في الجزء الأول من مروج الذهب

In the first part of Mas'udi's *Muraj al-Dhahab*.
Djir. tar. I, 213, 16

كتاب الفهرست لابن النديم

Ibn al-Nadim's *Kitab al-Fihrist*.
Djir. tar. I, 9, 11

في الأدب الباطني لبطحسين

in Taha Husain's *Pre-Islamic Literature*. Djir. tar. I, 124, 26

G The governing noun cannot be separated from the genitive it governs. This is still a strict rule which is only very rarely disregarded:

أني قاهرة أعني؟ ... البطاطية؟
السلاطين؟ ...

Which Cairo do I mean? ...
The [Cairo] of the Fatimids? ...
of the Mamluks? ... of the
Sultans? Mah. zug. 5, 2

(Also see page 102.)

20. Note the following:

هذه القصة رواها ابن سعد في
طبقاته الكبرى

Ibn Sa'd tells this story in his *Tabaqat al-Kubra*.
Hai. sir. 40, 14

and compare with:

الطبقات الكتن لـ محمد ابن سعد

al-Tabaqat al-Kubra, by M. Ibn Sa'd. Hai. sir. 9, 16

Thus any adjectival qualification will follow the genitive:

رئيس الوزارة السابق

the former Prime Minister.
Kam. (Zy.) 4, 3

قوة أوروبا الموحدة

the only strength of Europe.
Hak. (Zy.) 11, 38

رجل نجد الكبير

the great man of Nejed.
Raih. mul. 15, 16

أحد أصدقاء سيروانو التخلصين

a true friend of Cyrano's.
Manf. sha'. 15, 5

نحتت يد الأخي السدود

under his sister's outstretched hand.
Raf. nuh. I, 87, 16

نوع أشجار ضخمة

thick tree branches.
Hal. (Zy.) 14, 12

في حياة الخارجة

in his public life.
Amn. (Zy.) 7, 37

كتب الأدب العظيمة

great books of literature.
Musa adab. 9, 15

and it will follow at the end of a genitive chain:

سكون ساعة الظهيرة التام

the perfect calm of midday.
Hak. (Zy.) 11, 1

(For a discussion of demonstrative determination, see page 29f.)

In these instances, since the adjectives modifying the genitive also follow it, there is no grammatical rule, but only the context, to distinguish the adjectives which modify the governing noun from the ones modifying the genitive if there is no difference in the gender or number:

مدن النهضة الإيطالية

the cities of the Italian Renaissance (of "the Italian cities during the Renaissance"). Jabr. (Br.) 71, 7

مَدَنِيَّةٌ مِصْرَ الْفَارُوقِ

the ancient civilization of Egypt (or "the civilization of ancient Egypt").
Tal. (Zy.) 9, 29

فِي صُحْرَاءِ مِصْرَ الْقَرْيَةِ

in the deserts of Eastern Egypt (or "in the Eastern deserts of Egypt").
Djlr. tar. I, 47, 27

In case of conflict between two adjectives when one modifies the governing noun and the other the genitive, the one referring to the genitive will immediately follow the noun which it modifies; thus it will precede the adjective that refers to the construct state:

تَارِيحُ أَلَلَّةِ الْعَرَبِيَّةِ الْقَدِيمِ

the early history of the Arabic language.
Djlr. tar. I, 47, 13

The demonstrative pronouns that modify the genitive will keep their position preceding the noun; they will thus be placed between the genitive and its governing noun (see page 43f.):

مَا يَرُ هَذِهِ الْحَيَوَةَ؟

What is the secret of this restlessness? Amin (Zy.) 7, 3

اَتَسْعَى لَوْ كُنْتُ أَحْرَفَ بِمِثْلِ هَذَا النَّصَبِ

I wish I could experience a love like that.
Jabr. (Br.) 70, 16

بَنَاتُ هَذِهِ الْعَلَمَاءِ —

The daughters of these learned men....
Bat. (Zy.) 12, 39

زَلَالَةُ هَذِهِ الْكَلِمَاتِ

the meaning of these words.
Musa (Zy.) 2, 2

H When a substantive has two different genitive determinations, it can be repeated before each genitive:

فِي كِتَابِ التَّارِيخِ وَكِتَابِ الْأَدَبِ

in the history books and the literature books.
Djlr. tar. I, 213, 15

This repetition, however, is only necessary when one genitive determination is a suffixed pronoun, since Arabic has not developed an independent form for personal pronouns in the genitive case (see page 455):

فِي عَيْنَيْهِ وَبَيْنَ الْأَيْدِيَةِ أَيْ —

about himself and about the commission which....
Tal. (Br.) 123, 13

عَيْنُهُ كَتَبَانِ سَائِرِ الْجَمْعَاتِ

it is in the same circumstances as all other societies. al-Hus. (Br. II) 1, 3

Compare with the following:

هَذَا الْعَالَمُ لَيْسَ عَالَمَنَا

This world is not ours.
Hak. ahl. 68, 3

When the nouns in the genitive case immediately follow each other or are separated only by the conjunctions *و* or *أو*, or the negative adverb *لَا*, the repetition of the governing noun is usually omitted. 21

مَا يَرُ هَذِهِ الْحَيَوَةَ وَهَذَا الْقَلْبِ وَالْأَضْطِرَابِ فِي جِهَلِكُمْ؟

What is the secret of this unrest, this disturbance and confusion in your generation?
Amin (Zy.) 7, 3

مِنْ غَيْرِ أَنْ تَتَفَتَّرَ بَيْنَهُمْ كَلِمَةً عَطِيفٍ أَوْ تَمْنَحَهُ

but she did not expect a word of kindness or thanks from them.
Ghur. (Zy.) 31, 14

عَمَلُ الْكَرَمِ وَالْعَرْفِ

the sign of generosity and nobility. Manf. sha'. 48, 5

أَنْ لَا سُلُوبَ هُوَ ثَرَّةُ الْعَمَلِ وَالْعَلْبِ

That style is a product of intelligence and heart.
Musa adab. 168, 7

21. In this case there is usually no distinction between such expressions as "the books of history and literature" and "the books of history and the ones of literature."

أَتَيْنَ سَفِيرَاتُ الْعِلْمِ لَا الْهَوَى

They are ambassadors of knowledge, not of love. Mah. qah. 5,18

also when the genitives are only separated by adjectives of prepositional phrases that modify the genitive:

أَنْ يَسْمَعَ إِنْسَانُ الشَّاعِرِ أُوحِدَيْتِ
الرِّجَالِ إِلَى أَبِيهِ وَإِلَيْسَاءِ إِلَى أُمِّهِ

to hear the poet reciting or the conversations of the men with his father or the women talking to his mother. Hus. ayy. 1,24,11

صَدْرُ قُوَّةٍ لِي وَفَتْحٌ لَا يَنْتَبِئُ

unlimited source of strength and joy for me. Jabr. (Br.) 72,9

لَكُمْ كَأَنَّ ذَا شَرَفٍ فِي الْقَوْمِ وَقُفْلٍ

but he ranked high among his people. Hal. sir. 98,11

حِينَ نَأَتْ الْمَيِّتِينَ الْحُمْرُ وَنَ
الْأَبْيَضِينَ وَالْقُفَيْتِينَ الْمُسْمَكِينَ
يَا حَمْرَ الْقَفِيعِ

Jean, with her two big green eyes and her lips colored red. Jabr. (Br.) 74,9

and even by a circumstantial clause:

كَانَ يَنْظُرُهَا يَنْظُرُ عَائِشَتَيْنِ
يَتَفَاوَانِ لَا قَوِيَّتَيْنِ يَتَسَامَرَانِ

They looked like two lovers flirting, not two relatives chatting. Manf. mag. 12,18

When two genitives follow a noun and modify it distributively, the noun will be in the dual:

هَذَا مَدْرَسَتَا الشَّبَابِ وَالشَّبَابَيْنِ

The two are the old school and the modern. Mand. (Br.) 3,14

فِي رِحْلَتِي الْبَشَاءِ وَالصَّبَفِ

travel in winter and summer. Hal. sir. 81,22

قَصِيدَتِي النَّابِغَةِ وَالْأَعْيُنِ

al-Nabigha's *qasida* and al-A'sha's. Djir. tar. 1,105,12

كَأَنَّ الْحُبَّ وَالشَّبِيهَ

The calix of love and that of youth. Gibr. 1,64,1

كَانَ هِرَاطِي وَكَيْتَرِي بَوَيْدِي عَلَى
رَأْسِ دَوْلَتِي أَرَمَانِي وَالْفَرَسِ

At that time, Heraclos was head of the Byzantine Empire, Khosrau of the Persian. Hal. sir. 382,12

I On the other hand, when two or more nouns have the same genitive determination, the genitive should be expressed after the first noun and repeated as a personal pronoun suffixed to each of the subsequent nouns:

مِنْ أَوَّلِ النَّبَارِ إِلَى آخِرِهِ

From the beginning of the day to its end. 'Aw. (Br.) 11,18

أَيْنَ تَكُنْ سَلَامَةُ مَوْسَى بَيْنَ أَرْيَاةِ
الْعَصْرِ الْعَدِيدِ وَطَلْعَةِ

How does Salama Musa stand among the writers and learned men of modern times? Musa adab. 198,8

هَمْ غَيْدِي أَمِيجَ الْمُصْرُوسِ وَأَسْقَلَمَتِي

In my opinion they are the vilest and most despicable thieves! Manf. sha'. 279,5

عَنْ أَسْبَابِ الثَّوَرَةِ وَأَعْرَاضِهَا

on the revolutions's causes and goals. al-Raf (Zy.) 19,16

Note the following, which have a suffixed pronoun as the genitive:

فِي وَحْدَتِي وَأَنْفِرَادِي

in my solitude and isolation. Gibr. III, 88,3

ظَهَرَ أَثَرُ ذَلِكَ فِي عُلُومِهِمْ
وَأَدَبِهِمْ

This influence becomes obvious in their sciences and literatures. Djir. tar. 1,214,6

بَعَضُ مِنَ الْفُرَاةِ كَانُوا سُرَرَفِينَ
فِي إِطْرَافِهِمْ وَأَعْجَابِهِمْ

Some readers were extravagant in their praise and admiration. Musa adab. 46,3

The same rules apply to adjectives used as governing nouns (and thus in the construct state) (see page 107f.):

كِتَابٌ — أَسْوَدُ الْجِلْدِ ثَمِينَةٌ

a book...with a black and expensive binding.
Tal. (Zy.) 9,46

(كَانَ) صَغِيرُ الشَّارِبِ جَمِيلَةً

(He had) a small and handsome mustache.
Mah. qah. 108,8

(شَيْخًا) فَخْمَ الصَّوْتِ عَالِيَةً

(An old man) with a high, resounding voice.
Hus. ayy. I, 141,2

طَوِيلُ الْعُنُقِ جَمِيلَةً

long beautiful neck.
Hai. sir. 123,17

سَرِيعُ الْخَطْوِ نَاقَةً

quick and firm step.
Hal. sir. 123,19

and to elatives (see page 484):

كَانَ هَذَا النَّظَرُ أَحَبَّ أَطْوَارِ حَيَاتِهِ

This aspect of his life was the one dearest to him and the one which influenced him most.
Hus. ayy. II, 15,2

عَلَيْكَ إِلَيْهِ وَآثَرَهَا عِنْدَهُ

When two adjectives govern a plural noun, the genitive construction may be used as an apposition to the noun, with an appropriate suffixed pronoun following each of the adjectives (see page 107f.):

وَفِيهِ السَّجَلَاتُ الْمَرْبِيَّةُ أَكْثَرُهَا

And there you have most of the Arabic magazines and the best of them.
Raih. mul. 200,9

تَبَاعَ فِيهَا الْكُتُبُ جَدِيدُهَا وَقَدِيمُهَا

in which new and old books are sold.
Hus. ayy. II, 14,13

أَنَا أَغْفِرُ جَمِيعَ الذَّنُوبِ حَاضِرَهَا

I forgive all offenses, new and old.
Manf. sha'. 254,12

The rule concerning the repetition of the genitive is at times disregarded:

هُوَ أَغْنَى وَأَشْهَرُ دَيْرٍ فِي لُبْنَانٍ

This is the richest and most famous convent in Lebanon.
Gibr. I, 155,20

وَلَكِنْ فِي الْبَحْرَيْنِ مَقْبَدًا أَمْرِيكِيًّا
رُبِّي الْأَصْلَ طَبِي وَتَبْدِي بِي الْعَمَلِ

but in Bahren there is an American institution of a religious character but medical and educational in activity. Raih. mul. 200,16

لَعَلَّ أَقْرَبَ وَأَعْدَعَ الْأَرَاءَ الَّتِي —

Perhaps the strangest and most deceptive of the opinions which...
al-Hus. (Br. II) 79,15

كَانَتْ النُّوَاكِبُ كُلُّهَا فِي أَصْفَى
وَأَبْجَحِ أَحْوَالِهَا

All stars were at their purest and happiest.
Raih. (Zy.) 23,38

بَعْدَ ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ²²

three or four months later.
Mah. qah. 39,6

§ 73 ADJECTIVAL ANNEXATION

Arabic frequently uses an adjective followed by a substantival determination in the genitive case, where we would normally expect an adjectival apposition to the noun.

A The adjective actually has a substantival function and could be understood as expressing an abstract idea. It is always in the masculine singular (see page 64):

فِي قَدِيمِ الزَّمَانِ

once upon a time.
Nu'. liq. 56,15

فِي مَخْتَلِفِ الْبِلَادِ

in various countries.
Sa'. (Zy.) 6,11

22. Note that the first numeral can also be considered as grammatically undefined, thus ثَلَاثَةٌ see page 385.

فِيهَا حُدُوثُكَ مِنْ قَدِيمِ التَّوَارِيخِ

in the old chronicles that I told you about.
Hak. ah1. 42,11

لَيْسَ بِشَرِيدٍ السَّعْمَةُ وَلَا بِشَرِيدٍ

الْقَبِيحُ

neither very wide nor narrow. Hus. ayy. II, 5, 4

مِنْ غَرِيبٍ الْأَمْرُ أَنْ —

The strange thing was that....
Hus. ayy. I, 50, 8; 76, 14

مِنْ عَجِيبٍ الْأَمْرُ أَنْ —

The strang thing was that....
Hus. ayy. I, 107, 2

However, in this type of construction it seems that the genitive governed by the adjective has to be defined. Thus, when the definite article is missing, the noun is defined by a suffixed pronoun that refers back to the governing noun of the adjective or to the noun to which the genitive construction refers:

كَانَ هَذَا الرَّجُلُ فِي سِتْرِطٍ عَمِيمٍ

This man was middle-aged.
Hus. ayy. I, 112, 11

الْيَسَّ جَلِيًّا أَنَّهُ اخْتَارَنِي لِعَظِيمِ

يَقْتَهُ بِي ؟

Wasn't it obvious that he had chosen me because of his great confidence in me?
Nu'. Iiq. 22, 8

Adjectives used in this substantive function and followed by a genitive may also designate concrete ideas. Then they may be used in the plural:

صَغَارَ الْحَيَوَانُ تَزُقُّ الْأَعْشَابَ وَتَسْتَبِطُ

فِي أَرْكَارِهَا آيَةً وَصَارَ الطَّيْرُ

طَائِفُ الْبُذُرِ وَتَتَأَمَّرُ بَيْنَ الْأَعْصَانِ

مَنْطِيطَةً

The little animals graze in the pasture and return safely to their sheds and small birds peck at the seeds and sleep satisfied among the branches.
Gibr. II, 150, 7

صَغَارَ السَّمَكُ

small fish.
Hus. ayy. I, 12, 11

كَبَارَ الرِّجَالِ

great men.
Raih. mul. 28, 14

(رَأَى) حَاتِنًا مِنْ كِبَرَاتِ الْخَوَاتِينِ

(He saw) one of the important women. Raih. mul. 375, 21

غَرَائِبُ التَّعَالِيدِ

strange customs.
Mub. (Zy.) 22, 11

صَوَارِ الْخَيْلِ

lean horses.
Raih. (Zy.) 23, 15

B Adjectives, and participles used with an adjectival function, frequently take a determination in the genitive case. The adjective is then in agreement with its governing noun, although it logically refers to the genitive it governs.

In such constructions, the construct state is not considered as being defined by the following genitive case. In fact, as mentioned above, the genitive seems to be necessarily defined, either by the definite article or by an appropriate suffixed pronoun referring to the governing noun.

With adjectives:

كَانَ أَبِي رَحِمَهُ اللَّهُ كَبِيرَ الْقَضَاةِ
الشَّرِيعِينَ فِي هَذَا الْإِطْلِيمِ

My father, may God have mercy on him, was chief magistrate of the Shari'a in this district.
Raf. (Zy.) 20, 2

كَانَتْ تَسِيرُ فِي كُلِّ صَبَاحٍ عَارِيَةً
الْقَدَمِينَ رِيَّةَ التَّوْبِ

She went walking every morning, barefooted and in worn clothes.
Gibr. I, 75, 8

كَانَ قَسٌّ جَسِيلَ الصُّوَرَةِ شَرِيفَ
الْقَلْبِ طَيِّبَ الْقَلْبِ

He was a handsome young man of noble mind and good heart. Manf. sha'. 13, 5

أَنْتَ خَدِيدُ التَّكَلِّمِ

You are very secretive.
Nu'. Iiq. 18, 11

أَنَّ هَذَا الشَّابَّ حَدِيثَ آلِ السِّنِّ

This lad was very young.
Hus. ayy. I, 82, 13

كَانَ رَشِيدَ بَكِ طَيِّبَ الْقَلْبِ كَرِيمَ
الْإِخْلَالِ

Rashid Bey was a man of good heart and generous nature. Gibr. I, 108, 3

With participles:

كَمَصْفُورٍ مَكْسُورٍ الْجَنَاحَيْنِ
as a bird with broken wings.
Gibr. I, 155, 13

وَقَدْ لَبَسَتْ شَيْلَا قَيْمًا أَصْفَرُ
مَلْفَحَ الْقَنْبِي
Sheila wore a blouse with
an open collar.
Jabr. (Br.) 74, 7

أَنْ يَنَامَ مَكْتُوفَ الرَّجْه
to sleep with his face un-
covered. Hus. ayy. I, 7, 3

وَقَدْ أَمَامَهُ مَكْتُوفَ الْيَدَيْنِ
He stood before him with
crossed arms.
'Aww. (Br.) 11, 23

When the adjective or the participle is used as an appositive to a definite noun, it will take the definite article. Actually, this is not an exception to the general rule of the *status constructus* (see page 90). Strictly speaking, only a substantive can be definite or indefinite, defined or undefined; adjectives are defined only in a direct and formal relationship to the substantive. Therefore, when the adjective takes the definite article its determination is not changed, since that is based upon its relationship to its governing noun; the article in this case is no more than a formalism of the language.

Adjectives in apposition to a defined noun:

هَذِهِ الصُّورَةُ الْبِيزَنْطِيَّةُ الْأَسْوَلُ
this picture in the Byzantine
style. Gibr. II, 71, 1

أَيَّامُ الصَّيْفِ الرَّيْفَةِ النَّسِيمِ
the summer days with gentle
breezes. Hal. sir. 496, 20

وَلَيْ عَلَى ذَلِكَ الطِّفْلِ الْأَبْيَضِ
السَّيِّئِ الْحَسَنِ الْبَرِّ الْأَبْيَضِ الْمَعَارَةَ
Woe unto that clean, well-
fed child, with nice clothes
and [all the] signs of ele-
gance! Raf. wah. I, 89, 14

Participles in apposition to a defined noun:

الطَّائِرُ الْمَكْسُورُ الْجَنَاحَيْنِ
the bird with broken wings.
Gibr. II, 81, 2

الْجَمِيعِيَّاتُ الْمُخْتَلِفَةُ النَّفَائِثُ
the societies with different
aims. Ayy. (Br.) 31, 16

ذَلِكَ الْفَتَى الطَّوِيلُ الشَّعْرَى الرَّجْه
this tall young man with a
bright face.
Tal. (Zy.) 9, 14

هَذِهِ الْجَوَارِي الْمَخْطُفَةُ الْأَنْوَاعِ
these girl slaves of dif-
ferent types.
Amin duh. I, 9, 19

With the sound plural of adjectives and participles, the ending *ū* is dropped, as it is in the construct state of the plural, even when it takes the definite article:

نَحْنُ الْأُورُوسِيَّيْنِ الْخُدَيْيَتَيْنِ
النَّشَاءُ
we, Europeans, of [more]
recent emergence....
Hak. (Zy.) 11, 34

هَؤُلَاءِ الْغَنَاءُ الْكَبِيرُ النَّالُ
these wealthy dissolutes.
Raf. wah. I, 96, 2

§ 74 CATEGORIES OF MEANING EXPRESSED BY THE GENITIVE CONSTRUCTION

The original and basic meaning of the genitive construction is the idea of belonging in general. Like the other Semitic languages, Arabic has developed the possibility of manifold categories of meanings from this generality by applying the basic idea of belonging in material, logical, or temporal approaches, etc.

In doing so, it uses the genitive construction very much in the same wide range of meanings as those expressed by a nominal sentence (see Vol. I, § 4). Thus a genitive can express

a) possession:

إِلَى قَرْيَةِ الشَّيْخِ عِبَّاسَ
to the village of Sheikh
'Abbas. Gibr. I, 155, 7

نَظَرَ خَلِيلٌ إِذْ ذَاكَ إِلَى عَيْنَيْ مَرْيَمَ

Khalil then looked into Maryam's eyes. Gibr. I, 177, 9

نَوَافِدُ مَكْتَبٍ وَجِيهٍ بَيْك

the windows of Wajih Bey's office. Hai. (Zy.) 14, 6

غُرْفَةُ اسْتِيفِنَ

Stephen's room. Manf. mag. 85, 13

b) the fact of belonging to a group:

(اللُّغَةُ الْعَرَبِيَّةُ) أَخَوَاتُهَا السَّامِيَّاتُ

(Arabic language) its sister Semitic languages. Djir. tar. I, 26, 26

هَؤُلَاءِ السَّلَامُونَ سِبَا جُرُوهُمْ

these Moslems, the Emigrants and the Helpers.... Hai. sir. 258, 9

وَالْأَنْصَارُ — كِتَابُ السَّيْحِيَّةِ

the Christian authors. Hai. sir. 9, 15

c) a partitive idea, as a logical concomitant:

أَحَدُ أَصْدِقَاءِ سَيْرَانُو السَّخْلِيمِينَ

a true friend of Cyrano's. Manf. sha'. 15, 5

فِيهَا بَعْضُ الطَّعَامِ

There was some food in it. Hus. (Zy.) 25, 16

عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَلْطِفُونَ —

But some people can.... Mah. zuq. 20, 5

(أَرْبَعَةُ أَجْزَاءٍ) هَذَا أَوَّلُهَا

(Four parts) This is the first. Djir. tar. I, 12, 9

d) as a modality of the partitive idea, the relationship between material and thing:

كِسْرُ الْخَبِيرِ

scraps of bread. 'Aww. (Br.) 12, 4

أَنْيَةُ الْفِضَّةِ وَالذَّهَبِ

utensils of silver and gold. Manf. mag. 105, 5

كَسَلَايِلُ الذَّهَبِ

like golden chains. Hus. ay. I, 44, 5

e) the relation of a noun toward its object, derived from the idea of possession:

مَا يَجِبُ عَلَيَّ —

What one must know.... 'Aww. (Br.) 11, 21

كَانَ آمُرُو الْقَيْسِ عِنْدَ مَقْتَلِ أَبِيهِ عَائِيًا

Imru' l-Qais was absent when his father was murdered. Djir. tar. I, 108, 5

يَقُولُ لِغَاطِيهِ —

saying to his killers.... Gibr. III, 23, 16

يَنْشُرُو الرِّسَالِ

the letter writers. Djir. tar. II, 151, 1

f) and also the noun's relationship toward its agent or subject:

أَخَذَ مِنْهَا كِتَابَ سُرَاتِنَ

He took Susan's letter from her. Manf. mag. 29, 15

فَصِيدَتِي النَّبَاحِيَّةِ وَالْأَعَشَى

Al-Nabigha's qasida and al-A'sha's.

Djir. tar. I, 105, 12

أَخَذَ نِي رَوَايَاتِ الشَّاعِرِ الشَّهْرِ بَلْثَازَرِ بَارُو

one of the plays by the famous poet Balthazar Baro. Manf. sha'. 18, 4

In this construction, Arabic has found a way to express the agent with passive participles or verbal adjectives that have a passive meaning (see page 416):

هَذَا الْجَسَدُ يَتَنِي أَبَدًا قَبِيلَ الشَّرِّ وَالْغَرِيبِ

This body will forever remain a victim of hope and separation.

Gibr. II, 129, 11

هَذَا الْبَشَرِيُّ قَتِيلَ الْحَرْبِ

This human being is a victim of war.

Gibr. II, 107, 12

أَلَسْتَ مِنْ رَبِّ الْجَرِيدَةِ؟

Aren't you the newspaper reporter?

Mah. qah. 93, 10

أَنَا الطَّيْبُ الْبَشَرِيُّ أَسِيرُ الْحَادَّةِ
وَقَتِيلُ عَرَائِمِ الْإِنْسَانِ الْتَرَاتِي

I am the human heart, prisoner of substance and victim of Laws of earthly Man.

Gibr. II, 114, 13

عَقِيدَةٌ مَحْدُودَةُ التَّعَالِيمِ

a belief defined by teaching.

Amin duh. I, 59, 11

g) also the relationship between a quality and its possessor. In the *stative constructus* this construction usually takes an abstract noun or an adjective with a substantival function, which has a qualitative meaning. It requires an adjectival modification in English:

عَلَيْهِمْ وَقَارٌ أَرْوَاحِيَّتُمْ

with reverent spirits.

Raf. (Zy.) 20, 22

حَسَنٌ مَعَالِيَتِهِ

his noble behavior.

Hal. sir. 288, 16

إِنَّ أَبَاهُ مِنْ عِلْوِ السَّرِّيَّةِ

His father has a high rank.

Raf. wah. I, 77, 1

يَا لَهَا مِنْ صَفَاتِهِ وَجْهِ!

Such impudence!

Hak. sul. 89, 3

غَرَابَةُ آرَائِهِ

his strange opinions.

أَنْ لَيْسَ هُنَاكَ كَبِيرُ عِلَاقَةٍ

that there was no great contact between....

Amin duh. I, 1, 5

h) also the possessor and its quality:

سَاءَ الْخَبِيرُ!

Good afternoon!

Mah. qah. 34, 21

فَقْعَةُ الْخَبَسِ

the unlucky bottle.

Hak. sul. 65, 4

i) destination and content:

زَيْتَرٌ

a water jar.

Amin (Br.) 85, 9

شَلًّا يَتْرُكُ السِّكِّيرُ جَرَّةَ خَمْرٍ
فَارِيَةً

as a drunkard abandons an empty wine jar.

Gibr. I, 119, 2

أَخَذْتُ لِفَافَةً رَانِمًا يَبْدَى
فِنِجَانِ الْقَهْوَةِ

I took a cigarette, lifting the cup of coffee with my hand.

Gibr. III, 105, 12

لِنَلْلَاكُ جَرَّةَ الْمَاءِ

to fill the water jar for him.

Manf. mag. 87, 17

j) an expegegetic, or explanatory relationship called *إِضَافَةُ التَّكْسِيرِ* or *إِلْيَاقُ* by Arabic grammarians.²³

فِي مَدِينَةِ دَمَّاهُورِ

in the city of Dammanhur.

Raf. (Zy.) 20, 1

يَدِينَةُ طَرَسُوسَ

in the city of Tarsus.

Hak. ahl. 12, 5

شَجَرَةُ الزَّهْدِ

the rose bush.

Raf. wah. I, 16, 3

بِكَلِمَةِ "لَا"

with the word "no."

Raf. wah. I, 41, 13

23. In this category, the Arabic names for the days of the week could be included:

السَّبْتِ يَوْمُ السَّبْتِ

Saturday

الْأَحَدِ يَوْمُ الْاَحَدِ

Sunday

الثَّلَاثَا يَوْمُ الثَّلَاثَا

Tuesday

الْاَرْبَعَا يَوْمُ الْاَرْبَعَا

Wednesday

الْجُمُعَةِ يَوْمُ الْجُمُعَةِ

Friday

(all Manf. sha'. 269-270)

كِتَابُ أَخْلَاقِ الْمُلُوكِ the book *Virtues of Kings*.
Amin duh. I, 111, 16

k) the relationship between a noun and its specification or determination:

نَظَرُ الْأَمَلِ the look of hope.
Gibr. I, 159, 10

قَنَارِيلُ الزَّيْتِ oil candles.
Maz. (Zy.) 10, 14

رَكَبْنَا سَيَّارَةَ أُجْرَةٍ We took a taxi cab.
Tai. (Zy.) 9, 16

فِي طَرِيقِ الْمَوَدَّةِ on my way back.
Mah. qah. 143, 9

The genitive which follows an adjective in so-called "improper annexation" (see page 109) usually has a determinative meaning:

هُوَ رَجُلٌ لُبْنَانِيٌّ الْأَصْلُ بِعُرُوقِ السَّوْدِ وَالْدَّارِ He was Lebanese by origin, Beirut by birth and residence. Gibr. I, 107, 12

كِتَابٌ — أَسْوَدُ الْجِلْدِ فِيهِ a book... with a black and expensive binding.
Tai. (Zy.) 9, 46

فَتَى نَحِيلُ النَّوَامِ جَمِيلُ الرَّجُلِ a slender, handsome young man. Gibr. I, 123, 6

Frequently the adjective is used in a substantival function (see page 64f.):

فِي مَخْتَلِفِ الْبِلَادِ in various countries.
Sa'. (Zy.) 6, 11

لِعَظِيمِ ثِقَتِي بِسِ because of his great confidence in me.
Nu'. 11q. 22, 8

فِي قَدِيمِ الزَّمَانِ once upon a time.
Nu'. 11q. 56, 15

l) a temporal relationship:

فِي أَيَّامِ الْخَرِيفِ on autumn days.
Gibr. I, 156, 7

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ on a summer night.
Maz. (Zy.) 10, 2

صَبَاحَ الثَّلَاثَةِ Tuesday morning.
Raih. mul. 36, 21

سَاءَ الْإِسِ yesterday evening.
Mah. zug. 319, 3

صَلَاةَ الْغَيْرِ the dawn prayer.
Hus. ayy. 25, 33

نَوْمَ الْعَمِيرِ the siesta.
Hus. ayy. 11, 38, 7

هَلْ أَنْتَ مِنْ مَخْرُجِي هَذَا النَّهَارِ؟ Were you graduated this year? Mah. qah. 108, 11

m) and a local relationship²⁴:

حَيَاةُ الْعِرَاقِ life in Iraq.
Bat. (Zy.) 12, 47

صَحْرَاءُ بَحْرِ الشَّرْقِيَّةِ the deserts of Eastern Egypt. Djir. tar. I, 47, 27

وَارِى مَكَّةَ the valley of Mekka.
Hal. sir. 88, 22

When the noun designating time or place is determined by a suffixed pronoun which refers to the logical or grammatical subject of the action, it expresses the time or place in which the subject is at the moment of the action:

24. Compare with the following:

الْوَادِي الَّذِي تَعْمَلُ الْبُيُوتُ بِهِ
The valley where Mecca is located today.
Hal. sir. 89, 2

أَنْ يَحْمِلَ إِلَى الْبَلَدِ فِي يَوْمِهِ
that he should return to
the village the very same
day. Tal. (Br.) 130,9

أَنْ حَيَاةَ الْبِرَّانِيِّ فِي غَدِهِ سَتَتَغَيَّرُ
عِنْدَهَا فِي أَمْسٍ اخْتِلَافًا بَارِزًا
In the future, life in Iraq
will be completely different
from what it was in the past.
Bat. (Zy.) 12,47

لَيْتَ طَوْرًا يَوْمَهُ يَغْلِبَا
الْعُرُوشَ الَّتِي يَجْمَعُهَا طَوَّلُ تَهَارِهِ
He thought all day.
Mag. qah. 111,15
the plasters he had col-
lected during the day.
'Aww. (Br.) 11,1

Hence, some expressions have taken on a rather ad-
verbial nature:

سَهَمْتُ لِوَقْتِي
I got up without delay.
Hak. yaum. 7,12

خَطَرَ لِي مِنْ سَاعَتِي أَنْ —
This very moment it has
just occurred to me to....
Hak. sul. 38,12

n) and also measure or number:

فَضَحَكَ لَمَّا شَدَّ قَبِيهِ
He laughed heartily [the
filling of his jaws].
Ayy. (Br.) 27,3

سَبْعُونَ يَصِفُ سَاعَةً
a half an hour away.
'Aqq. (Zy.) 15,11

عَلَى سَاعَةِ رُبْعِ سَاعَةٍ
a quarter of an hour away.
'Aww. (Br.) 10,11

بَعْدَ قُرْآنِ خَمْسَةِ عَشْرَ عَامًا
after a separation of
fifteen years.
Mah. qah. 56,13

بَعْدَ سَبْعِينَ ثَلَاثِ سَاعَةٍ
after having walked for
twenty minutes.
Mah. qah. 73,12

Note the following:

أَبْنِي مَاتَ فِي سِتِّ السِّتِّينَ
My son died at the age of
sixty. Hak. ahl. 94,4

§ 75 SPECIAL GENITIVE CONSTRUCTIONS

Some Arabic words that have meanings in a way re-
lated to the basic semantic aspects of the genitive
construction when used in the construct state lose
frequently their original meaning and are used either
to paraphrase various adjectival constructions or to
provide the language with greater possibilities of
new semantic noun modifications.

§ 76 WORDS EXPRESSING A POSSESSIVE RELATIONSHIP

A صاحب "possessor," "companion," always followed
by a definite genitive:

دِفَائِئِيسَ صَاحِبِ عَجْرِ الشَّهَدَاءِ
Dacianus, [the one] of the
age of martyrs.
Hak. ahl. 39,4

أَصْحَابُ هَذَا الْوَلَدِ مِنَ النَّصَارَى
the Christians holding this
opinion.
Hal. sir. 6,13

أَنْتَ صَاحِبُ الْإِرَادَةِ وَالْوَلَدِ
وَالْعُودَةِ
that he is the one who has
the will, opinion, and
strength.
Q. Amin (Zy.) 5,38

أَصْحَابُ الشَّهَادَاتِ
the ones with diplomas.
Ayy. (Br.) 30,27

أَهْلُ الدُّنْيِ أَصْحَابُ الدَّكَائِنِ
وَالصَّاعِغِ
the people of the cities,
the owners of stores and
factories.
Sak. (Zy.) 13,26

الْأَفْنِيَاءُ وَأَصْحَابُ الْبَسَارِ
the rich and wealthy.
Hus. 'ala. 11,186,18

أَصْحَابُ الْيَمِينِ، أَصْحَابُ الْقِيَامِ

rightists. leftists.
Hus. (Br.) 98,17 and 18

أَصْحَابُ الْعَلَقَاتِ

the authors of the Mu'allagat.
Djlr. tar. I,105,2

أَصْحَابُ الْحَقِيقَةِ

realists. Djlr. tar. I,90,1

B أَهْلُ الدِّينِ، أَهْلُ الْبَيْتِ، "family":

the city dwellers.
Sak. (Zy.) 13,26

ضَاطِطٌ مِنْ أَهْلِ الْبَحْرِ

a native officer of this
island. 'Aq. (Zy.) 15,29

هُمْ أَهْلُ الرَّأْيِ عِنْدَهُمْ

They are the ones whose
opinion counts for them.
Q. Amin (Zy.) 5,14

الْفُرسُ أَهْلُ حَدِيثِيَّةٍ قَدِيمَةٍ

The Persians had an old
civilization.
Djlr. tar. II,23,9أَنْتُمْ (هِيَ) تُبَلِّغُ عَلَى أَهْلِهَا النَّارَ
الضَّخْمَ وَالنَّارَ الْكَثِيرَIt brought great wealth to
those who practiced it.
Hus. ayy. II,11,13C originally demonstrative in meaning, has
completely changed to become a particle of reference:
"the one of...."a) It can be used in both an attributive and
a predicative function, governing a definite or an in-
definite singular or plural substantive:

The particle may be used in the singular:

سَلِيمٌ ذُو حَسَنِ

Selim is very sensitive.
Nu'. 11q. 13,15

لَا إِلَهَ رَجُلٌ ذُو أَخْلَاقٍ عَالِيَةٍ

for he is a man of high
qualities.
Ayy. (Br.) 31,12

أَمْرَأَةٌ ذَاتُ جَمَالٍ غَيْرِ بَشَرِيٍّ

a woman of unearthly beauty.
Gibr. II,106,9

جَيْنٌ ذَاتُ عَيْنَيْنِ خَضِرَاوَيْنِ

Jean, with big, green eyes.
Jabr. (Br.) 74,9

كُلُّ ذِي سَمِيَةٍ حَيَّةٍ

every living thing.
Gibr. (Zy.) 8,2

يَقْوَةُ هَذَا الرَّجُلِ ذِي الْقُوَّةِ

with the strength of this
excellent man.
Mah. zug. 204,1

صَاحِبَةٌ سَبَبٌ ذِي طَائِقَيْنِ

a two story house.
Mah. zug. 30,7

كَانَ ذَا بَسَارٍ

He was wealthy.
Hai. sir. 97,4

نَجْمٌ ذُو دُشْبٍ

a comet. Hus. ayy. I,107,9

ابْتَسَمَتْ ابْتِسَامًا ذَا مَعْنَى

She smiled meaningfully.
Nu'. 11q. 43,2

أَتَيْهَا ذَاتُ بَعْلٍ

that she had a husband.
Hai. sir. 86,20

Note the following adverbial expressions:

قَدْ رَفَعَ صَوْتَهُ عَنْ ذِي قَبْلِ

He raised his voice more
than before.
Gibr. I,146,10

أَكْثَرُ مِنْ ذِي قَبْلِ

more than before.
Gibr. III,106,12

and also in plural:

لَا أَرَى إِلَّا أَسْرَابًا مِنْ ذَوِي

I only see swarms [of people]

الْجَلَالِيَّاتِ الزُّرْقَاتِ

with blue robes.
Hak. (Zy.) 11,13

عِنْدَ ذَوِي الشَّائِنِ

with the influential people.
Sib. (Br.) 116,20

ذَوُ الشَّائِنِ

the influential people.
Sib. (Br.) 118,5

قَدْ بَصَحَحَ هُمْ أَنْفُسَهُمْ ذَوِي الشَّائِنِ

Perhaps they themselves
will become influential.
Sib. (Br.) 116,20

نَوَاتُ الْأَرْبَعِ	the quadrupeds. Hus. (Br.) 100, 13
أَقَارِبِ نَوُو أُسْرِ	My relatives have families. Mah. zuq. 24, 10
بَنَاتُ الْبَحْرِ نَوَاتُ الشَّعْرِ الْدَّهْمِيَّةِ	the mermaids with their golden hair. Gibr. II, 107, 3

(نَوُو، نَوَاتُ) However, only the masculine plural forms (نَوُو) take a suffixed pronoun:

يَطْلُبُونَ مَالًا مِنْ نَوِيهِمْ فِي خَيْرٍ
asking for money from their
relatives in Egypt.
'Aq. (Zy.) 15, 21

b) The feminine singular form, نَوَاتُ, used as a noun with the abstract meaning of "essence" or "substance," is used in two different functions:

1) as an indefinite particle, in the accusative and followed by an undefined noun with a meaning related to time:

نَوَاتُ يَوْمٍ	a certain day. 'Aww. (Br.) 12, 7
نَوَاتُ سَاءٍ	a certain evening. 'Aww. (Br.) 16, 16
نَوَاتُ لَيْلَةٍ	a certain night. Hak. ahl. 45, 8

2) as a reflexive particle:

ظَنَنْتُ فِي نَوَاتِي	I told myself. Gibr. I, 112, 4
كَعَصْرِ سَتَقَلَّ قَانِمِ يَدَاتِي	as a free and independent element. Qud. (Br.) 4, 18
تَجِدُ ذَاتَهَا فِي شَيْرِلِ رَجُلٍ —	She finds herself in the house of a man.... Gibr. I, 107, 7

مَعْرِفَةُ الْذَاتِ	self knowledge. Gibr. III, 96, 2
عَلَى أَنْ أَعْرِفَ ذَاتِي وَأَعْرِفَهَا	I must know myself and know myself completely. Gibr. III, 96, 13

It can also be used as an expression of emphatic identification:

فِي عِلْكَ اللَّيْلِ بِالذَّاتِ
on that very night.
Idr. (Br.) 82, 8

Note the following idiomatic expression:

فَصَلَ ذَاتِي عَنْ ذَاتِي
[which] pierced my inner-
most heart. Gibr. I, 45, 3

§ 77 NAMES OF FAMILIAL RELATIONSHIP

Certain words which express familial relationships when in the *status constructus* within a genitive phrase may also be used simply to state a general idea of belonging.

The most frequently used are:

A أَبْنِىَ, "son," and ابْنَةُ, "daughter":
ابْنَةُ الشَّامِ
the people of the north.
Taq. (Zy.) 3, 1

بَنِي قَوْمِنَا !
My countrymen!
Zay. (Zy.) 16, 10

أَتَا الْأَلْيَةَ لِلْأَهْرِيسِ لَا لِابْنَةِ
الدَّارِسِ
The *Al'yia* is something
for the students of al-
Azhar, not for those of
the schools.
Hus. ay. I, 77, 13

تَارِيخُ شَارِ عُقُولِ أَبْنَائِنَا
the history of its peoples'
intellectual achievements.
Djir. tar. I, 16, 3

B أُخٌ , "brother," and أُخَةٌ , "sister":

سَمِعْتُ — أَنَّهُ تَتَزَوَّرُ فِي جَنْبِ
الليلِ نَمَ ظَلَمَ أَخِيهَا وَأَخَوَاتِهَا

I heard...a groan resounding
in the night, then another
followed it and still another.
Manf. (Zy.) 30,9

أَنَّ فِيهَا نَبِيَّةٌ تَعَارَنَ أَحْوَابَهَا
فِي الْكَوَيْتِ وَفِي الْبِرَاقِ

The progress there can be
compared with that in
Kuwait and Iraq.
Raih. mul. 200,8

C أُمٌ , "mother":

أَمَّاتُ الْجَوَائِدِ

the main newspapers.
Raih. (Zy.) 27,15

§ 78 WORDS MEANING "TOTALITY," "PORTION," "DIFFERENCE,"
"LIKENESS," ETC.

Some Arabic words with the abstract significance
of "totality," "portion," "difference," "likeness,"
etc., have become so closely related to their genitive
construction that they have lost much of their original
meaning in order to modify that of their subordinate
genitive.

§ 79 كُلٌّ , "TOTALITY"

كُلٌّ is still used in Arabic with its original
meaning in an independent position with a definite
or indefinite function, either as a collective, "all":

كَأَن صَبَّحْتُ كَأَنَّ نَائِكَ هَارِبُونَ
وَيَارِكُو لِي

and if I were to settle
in any place, everyone
would flee and abandon
it to me.
Hak. ahl. 80,11

يَا أَيُّهَا النَّاسُ بَاطِلٌ

Lo, everything is vain.
Gibr. II,153,3

وَعَلَى كُلِّ

in spite of it all.
Jabr. (Br.) 69,23

يَوْمَ الْيَتَابِ الْجَدِيدَةِ عَلَى النَّاسِ
إِشْعَارًا لَهُمْ بِ—

A day when everyone wears
new clothing making them
feel that...
Raf. wah. I,30,8

or with a distributive meaning, "each":

أَخَذَ كُلٌّ عَلَى عَاتِقِهِ أَنْ —

Each took it upon himself
to.... Ayy. (Br.) 29,19

نَهَبَ كُلٌّ إِلَى فِرَاشِهِ النَّائِمِ

Each went to a comfortable
bed. Gibr. II,147,15

However, كُلٌّ is commonly followed by a genitive,
with which it becomes a semantic unity to the extent
of taking different meanings according to the nature
of the genitive.

Syntactically, كُلٌّ exerts two different functions:

A a governing function, when followed by a noun.

B an appositive function, when followed by a
suffixed pronoun which refers to the governing part
in the apposition.

A كُلٌّ in a governing function can be followed by

a) a defined, singular substantive and mean
"whole," as a qualitative totality:

أَنْتَ ظَلَمْتَ كُلَّ الْوَقْتِ

You play all the time.
'Aww. (Br.) 11,18

كُلُّ ذَلِكَ

All that. Hus. ayy. I,71,1

جَرَى كُلُّ ذَلِكَ

All that took place.
Gibr. I,130,9

المرأة كل المرأة

The woman, the whole woman....
Hus. ayy. II, 57, 14

In this construction كل is frequently in the adverbial accusative in a paronomastic expression (see page 448):

أَنْ تَارِخَهَا فِيهَا قَبْلَ ذَلِكَ
Its history previous to that time is completely

غَائِبٌ كُلُّ الْمَعْرُوفِ
unknown.
Hai. sir. 85, 20

التَّسْلِيمَ لِقَضَائِهِ كُلِّ التَّسْلِيمِ
the most complete surrender to His will.
Hai. sir. 88, 19

(كَمَا) تَوَسَّيَ بِهَا كُلِّ الْإِيمَانِ
We believed firmly in them.
Amin (Zy.) 7, 9

كَانَتْ حَيَاتُهَا الْإِجْتِمَاعِيَّةَ
مُخْتَلِفَةً كُلِّ الْإِخْتِلَافِ
Their social lives are completely different.
Amin duh. II, 4, 22

b) a defined plural substantive or collective noun, and mean "all" as a quantitative totality:

فِي كُلِّ الشُّؤْنِ
in all matters.
Amin duh. I, 173, 12

كُلُّ هَذِهِ الْأَصَوَاتِ
all these voices.
Hus. ayy. II, 43, 7

كُلُّا نَذْهَبُ مَعَكَ
All of us are going with you.
Manf. Sha'. 75, 2

أَنَّ هَذِهِ السَّوَابِلَ هِيَ بَعْضُ
أَسْبَابِ الثَّوْرَةِ لَا كُلُّهَا
that these factors are only some of the causes of the revolution, not all of them.
al-Raf. (Zy.) 19, 42

كُلُّ أَسْبَابِ النِّسْيَانِ
all the reasons for living.
Manf. mag. 6, 10

c) an undefined, singular noun, with a distributive meaning: "every," "each":

كُلٌّ , "TOTALITY"

اِخْتَفَى كُلُّ شَيْءٍ حَوْلَهَا

Everything around them disappeared.
Tal. (Zy.) 34, 48

وَكُلٌّ مَيِّتٌ فِي كُلِّ يَوْمٍ جُوعًا
وَعَطْشًا
and died every day of hunger and thirst.
Gibr. I, 114, 2

الشَّاعِرُ يَرَى الْجَمَالَ فِي كُلِّ شَيْءٍ
The poet sees beauty in everything. Mang. mag. 199, 4

فِي كُلِّ قَدِيلٍ نَوْرٌ
On each lamp was a light.
Raf. (Zy.) 20, 14

كُلُّ سَاعَةٍ
every evening.
'Aww. (Br.) 12, 15

كُلُّ وَرْشٍ يَنْقُصُ عَنِ الْخَمْسِينَ
بَعْضًا
Every plaster reduced one blow of the fifty.
'Aww. (Br.) 11, 21

عَلَى كُلِّ حَالٍ
in any case.
Ayy. (Br.) 33, 13

Note the omission of the article in the following:

كُلِّ خَمِيسٍ
every Thursday.
Mah. qah. 12, 10

When followed by the genitive of an indefinite abstract noun, كل can also have a strongly qualitative meaning: "real," "true":

مِنْ هَؤُلَاءِ كُلِّ شَيْءٍ قُوَّةٌ هِيَ كُلُّ
عَدْلٍ وَكُلُّ سَنَفَةٍ وَكُلُّ حُبٍّ وَكُلُّ
سَعْيَةٍ
Above all, there is a Power, all justice and compassion, all tenderness and love.
Gibr. II, 144, 1

The distributive meaning of كل can be emphasized by using the expression كُلٌّ وَوَاحِدٌ مِنْ "every one of," "each of":

لِكُلِّ وَاحِدٍ مِنْهُمْ أَغْنِيَهُ تَوَدُّهَا
عَلَى الْخَمْسِينَ
Each of them had a song which he repeated to the almsgivers.
'Aww. I, 9, 19

كُلِّ وَاحِدَةٍ مِنْ هَذِهِ الصَّلَاةِ in each of these prayers.
Hal. sir. 1,10

كُلِّ مِنْ has the same meaning:

وَقَدْ تَوَكَّلْتُ كُلَّ مَنْ جِزْجِي زَيْدَانِ and both Jirji Zaidan and
وَلَمْ أَنْطُونِ أَثَرَهُ فِي النَّهْضَةِ Farah Antun left their
الْبَصْرِيَّةِ mark on the Egyptian
Musa (Zy.) 29,14

رَحَلَ كُلُّ يَسْتَمِ بِحِلِّ نَسْخَةٍ Every one of them came in
مِنَ الْأَهْرَامِ carrying a copy of the
Kam. (Zy.) 4,40

الرَّأْيِ أَنْ تَحْتَرِ كُلَّ يَتَكَمَّ حَفَرَةٍ The best thing is for each
of you to dig his own hole.
Hus. 'ala. I,21,7

كُلِّ may also be followed by a pronominal
relative clause:

لِيَكْ كُلِّ مَا أَرِيدَ يَنْتَكْ That is all I want from
you. Manf. mag. 200,4

كُلِّ مَا أَسْتَطِيعُهُ هُوَ أَنْ All I can do is....
Qud. (Br.) 49,9

سَمِعْتُهَا مِنْ كُلِّ مَنْ لَيْفَتِه [which] I heard from every-
body I met.
Din (Br.) 58,7

(For a discussion of كَلِّ, see Vol. III.)

B When the preposition and the specification
introduced by it are omitted, the expression functions
as an apposition to a noun already mentioned or easily
understood:

وَقَفَ الطَّرْفَانِ كُلِّ عِنْدَ رَأْيِهِ and each side held its own
opinion. Ayy. (Br.) 2,14
يَهْرَبُونَ كُلِّ وَاحِدٍ إِلَى صَوْتٍ Each [of them] fled in a
different direction.
'Aw. (Br.) 14,16

عَلِّمَهُمْ حَفَرَ الْقُبُورِ وَأَطْلُ كُلِّ وَاحِدٍ Teach them to dig graves
and give each a spade.
Gibr. III,11,18

كُلِّ used as an appositive to a noun, to which it
refers by means of an appropriate suffixed pronoun, it
expresses a qualitative totality, "whole" (see page 125):

أَيْنَ الْحَقُّ مِنْ ذَلِكَ كَلِّ؟ Where is the truth in all
this? Hal. sir. 115,15

كَانَ صَاحِبَنَا يَنْفِضُ بَيْنَ هَذَا Our friend used to go through
كَلِّ سِرِّ الْفَنِّ all this with a confused
mind. Hus. ayy. II,4,20

قَدْ جَمَعْتُ الْقُرْآنَ كَلِّ جَنْفَلَا I had memorized the whole
Koran. Raf. (Zy.) 20,1

الْحَيَاةُ كَلِّ كَانَ صَوْنًا طَوِيلًا عِنْدَهُ His whole life was a long
lent for him.
Gibr. I,91,9

أَحْفَظُهُ الْأَلْفِيَّةَ كُلِّهَا فِي عَشْرَةِ He made him memorize the
whole *Alfyya* in ten days.
Hus. ayy. I,78,7

نَهَضَتِ الْجَمَاعَةُ كُلِّهَا مِنَ الْبَرَائِشِ They all [the whole group]
got up from their bed.
Hus. ayy. I,10,5

After a plural noun or a series of nouns intended
as the subject at the beginning of a sentence, كَلِّ
may resume the idea distributively, becoming at the
same time the grammatical subject. Thus, any verbal
or nominal agreement may be with كَلِّ in the singular.
Gender agreement, however, is usually with the logical
subject of the sentence.

(For a discussion of word order with compound
tenses, see page 457.)

فِيهَا كَانِ الْيَهُودُ وَالنَّصَارَى وَجَاءَ In them, the Jews, the
الْأَصْنَامُ يَتَحَدَّثُ كُلٌّ عَنْ رَأْيِهِ Christians, and the pagans
all used to talk about their
own beliefs.
Hal. sir. 116,14

وَمَا تَرَأَى نِسَاءً مَكَّةَ تَذْكُرُ كُلَّ نِسْبَةٍ
فِي التَّقْنِ لَهَا أَبْنَاءُ أَوْ أَعْمَاءُ أَوْ

زَوْجًا أَوْ حَمِيًّا

The women of Mecca remembered that each of them had a son, a brother, a husband, or a close friend among the victims.
Hal. sir. 287, 11

حَارَ النِّجَارُ وَالْبَعَّانُ وَالنَّائِمُ —
أَصْبَحَ كُلُّ هَؤُلَاءِ يَتَرَاوَنَ —

Carpenters, grocers, students... all these learned [began] to read and....
Musa (Zy.) 2, 29

تَفَرَّقَ فِي جَوَانِبِهَا الزُّرَّاقُ جَسَاعَاتِ
تَجَلَّتْ كُلُّ شَيْءٍ بِشَأْنِهَا

The friends went to the corners in groups, each group occupied with its own problems.
Tal. (Zy.) 9, 4

§ 80 كِلَا "BOTH (OF)"

كِلَا is the *status constructus* of an old dual that is no longer used except in a genitive construction. 25
Governing a genitive dual of a definite noun or pronoun, it means: "both," "both of," "each of the two." The expression is considered to be singular, and thus adjectives or verbs agreeing with it will be singular:

كِلَاهُمَا يَتَلَقَّى سَعَادَةً

both of them radiating happiness.

Jabr. (Br.) 74, 10

25. That كِلَا is only used with a following genitive can be considered a consequence of its being in the construct state. It never takes a prepositional construction as كِلَا does. Thus, a distributive meaning is expressed with كِلَا, even when referring to two entities:

كُلٌّ وَاحِدَةٌ نِسْبَتُهُمَا

Each of the two.
Hal. sir. 71, 3

مَرَّتْ دَقَائِقٌ وَكَلَامًا صَاحِبُ حَاوِرٍ
مُتَوَكِّلٍ

Minutes passed, both of us were silent and troubled, thinking. Gibr. II, 31, 4

كَلَامًا كَانَ يَسْتَحِقُّ الْعِقَابَ

Both of us deserved the punishment. Hak. sul. 13, 7

كِلَاهُمَا قَرِيبٌ مِنْ هَذَا الْعَالَمِ
الْمُجْتَمِعِ

Both of them are close to this unknown world.
Gal. (Zy.) 21, 2

عَانَ بِهِ أَبُوهُ إِلَى الدَّارِ وَكِلَاهُمَا
وَاجِمٌ حَزِينٌ

His father returned with him to the house, both of them silent and sad.
Hus. ayy. II, 181, 4

كِلَا agrees in gender with the genitive it governs; when it is followed by a noun, it is unchangeable in case:

فِي كِلَا حَالَتَيْنِ

in both cases.
Amin (Br.) 89, 6

مَا الَّذِي يَخْلُقُ لَوْ أَنَّهُ أَحَدٌ
الْلَّحْمَةُ يَكُونُ يَدَيْهِ ؟

What would happen if he took the morsel [of food] with both hands?
Hus. ayy. I, 19, 9

يَكُونُ يَدَيْهِ

with both hands.
'Aww. (Br.) 20, 5

But with a pronoun suffix, it changes in case:

وَلَكِنَّا نَحْسِبُ أَنَّ كِلَيْهِمَا قُرْبَى

but we feel that they are both alien to us.
Musa adab. 29, 13

وَلَوْ أَنَّهُ أَتَى بِمَا مِنْ هَذَيْنِ
الْأَثَرَيْنِ أَوْ كِلَيْهِمَا

and if it succeeds in achieving either of the two aims or both of them....
Hal. sir. 24, 2

وَمَوَّةُ الْغُرَبِ وَمَوَّةُ الشَّرْقِ (وَكَانَ
رِجَالُ الدَّيْنِ فِي كِلَيْهِمَا يَدُلُّونَ

The religious men of both (the Western and Eastern powers) grant every assistance to....
Hal. sir. 71, 4

§ 81 جَمِيعٌ "TOTALITY"

جَمِيعٌ can be used in an independent position with a general meaning, "all":

كَانَ الْجَمِيعُ إِنْجِلِيرًا وَفَرَسِينَ
وَأَجَانِبٌ يَنْتَظِرُونَ —

All [of them], British,
Egyptians, and foreigners,
were waiting....
Hal. (Zy.) 14,3

It is, however, more frequently used with a following defined genitive plural or collective noun, to mean a quantitative totality:

كَانَتْ رَاحِلٌ مِثْلَ جَمِيعِ الْأَرَامِلِ
الْمَقْتِرَاتِ —

Rachel, like all the poor
widows.... Gibr. I, 156,5

أَيُّ أَمْرٍ جَعَلَكَ تَتْرَكَ جَمِيعَ هَذِهِ
الْأَشْيَاءِ ؟

What made you leave all
these things?
Gibr. I, 161,4

فِي جَمِيعِ طَبَقَاتِ الْأَيَّةِ

in all classes of people.
Q. Amin (Zy.) 5,20

جَمِيعُ الْأَنْبِيَاءِ

all the prophets.
Amin duh. I, 55,8

or as an appositive to a noun to which it refers by means of a suffixed pronoun:

كَانَ أَفْرَاقُ ذَلِكَ الْقَبِيلَةِ جَمِيعُهُمْ

All in this company were
Gascons. Manf. sha'. 9,9

مِنْ الْكَاسِتُوكِيِّينَ

أَنَا ذَاكَ الَّذِي أَجْتَمَعْتَ لَهُ هَذِهِ
الْقِسَمَاتِ جَمِيعُهَا

I am the one who has all
these qualities.
Manf. sha'. 48,6

In the adverbial accusative, جَمِيعٌ frequently modifies a plural or collective noun, regardless of its position or function in the sentence (see page 189):

نَحْنُ جَمِيعًا ضِعَافُ الْبَصَرِ

We are all short-sighted.
Hak. sul. 22,1

صَاحَ السَّاعُونَ وَالسَّابِقُونَ جَمِيعًا

All the actors and musicians
shouted.
Manf. sha'. 75,1

أَنَّ أَفْرَاقَ قُرَيْشٍ جَمِيعًا خَرَجُوا

لِ—

that all the noblemen of
the Koreish had left to....
Hal. str. 259,18

كَأَيُّ مَوْثِقٍ الْقِلَّةُ بَيْنَهُمْ جَمِيعًا
وَمِنْ اللَّهِ

Likewise it strengthens the
ties between them and God.
Amin (Zy.) 7,26

It may refer to a noun which is not expressed or easily understood:

كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ

We all used to sleep on
the ground. Jabr. (Br.) 71,25

لِيَخْرُجُوا عَنِّي جَمِيعًا !

Get out, [all of you]!

اتَّفَقُوا جَمِيعًا —

They all agreed on....
Ayy. (Br.) 29,13

Following a singular, جَمِيعٌ has a qualitative meaning of "whole":

أَلَا تَعْلَمُ أَنِّي أَتَرَفُ الْقَاهِرَةَ

جَمِيعًا ؟

Don't you know that I know
all of Cairo?
Mah. qah. 59,2

§ 82 أَجْمَعٌ "ENTIRE," "WHOLE"

جَمِيعٌ and أَجْمَعُونَ

are used like أَجْمَعٌ. They are, however, used only either as an apposition to a noun to which they refer by means of an appropriate personal suffix:

لَأَنْ يَحْمِلَ الرِّسَالَةَ لِلْعَالَمِ

أَجْمَعِ

to bring the Message to
the entire world.
Hal. str. ط, 13

or as a prepositional phrase introduced by *بِ* (see page 306):

هَلْ ذَهَبَ ذِيكَ النَّاصِ بِأَجْمَعِهِ؟

Has all this past gone completely?

Manf. mag. 175,5

They may also be used in the adverbial accusative, grammatically undefined (see page 186):

بَيْنَ نِسَاءِ الْعَالَمِ أَجْمَعِ

among the women of the whole world.

Sa'. (Zy.) 6,48

مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ

what everybody knows.

Taq. (Zy.) 3,18

§ 83 *بَعْضُ* "PART," "PORTION"

^A *بَعْضُ* can be used in an independent position with a meaning equivalent to an indefinite pronoun, "some":

جَعَلَ الْبَعْضُ يَرْقُصُونَ

Some began to dance.

Jabr. (Br.) 75,16

أُنْكِرَ الْبَعْضُ وَجُودَهَا عَلَى الْإِطْلَاقِ

Some absolutely deny it exists.

Mand. (Br.) 2,8

^B It is commonly used governing a collective or plural noun in the genitive case. *بَعْضُ* is then semantically equivalent to an indefinite adjective and can be understood as singular or plural, "some(one)," "some (people)." ²⁶ It can also have a partitive meaning, "some of," "among."

26. The grammatical agreement with *بَعْضُ*, however, does not seem to depend on the logical idea of the number implied by the expression, whether it is singular or plural, e.g.,

فَوْقَ بَعْضِهِمْ بَنَيْنَاهَا وَقَالَ —

Some make a distinction between the two and say....
Djir. tar. 1,210,3

بَعْضُ "PART," "PORTION"

أَنَّ هَذِهِ الْعُمَامِلَ هِيَ بَعْضُ
أَسْبَابِ الثَّوَرَةِ لَا كُلُّهَا

that these factors were only some but not all of the causes of the revolution.

al-Raf. (Zy.) 19,42

أَنَّ بَعْضَهُمْ أَضَافَ إِلَيْهَا قَصِيدَتِي
النَّابِغَةَ وَالْأَعَشَى

that some add al-Nabigha's *qasida* and al-A'sha's to them.

Djir. tar. 1,105,12

عَلَى أَنَّ بَعْضَ النَّاسِ يَسْتَلْهِمُونَ —

But some people can....

Mah. zuq. 20,5

بَعْضُ هَؤُلَاءِ الْمُسْتَشْرِقِينَ يَخْلِفُ
فِي بَعْثِهِ

Some of these Orientalists are sincere in their research.

Hat. str. 28,5

تُرْجِمَتْ بَعْضُ كُتُبِ أَرِسْطُوطَالِيَس
فِي النَّطْطِ وَكثيرٍ

Some of Aristotle's books on logic and other subjects were translated.

Amln duh. 1,277,16

فِي بَعْضِ الْأَحْيَانِ

sometimes.

Hus. ayy. 11,53,2

It can also be followed by a genitive singular with the same meaning as above:

فِيهَا بَعْضُ الطَّعَامِ

There was some food.

Hus. (Zy.) 25,16

وَجِئْتُ أَحْسَ يَالْجُوعِ فِي بَعْثِي
النَّهَارِ

when he felt hungry during the day.

Tal. (Br.) 130,22

شَهْرٌ أَوْ بَعْضُ شَهْرٍ

a month or part of a month.

Hus. ayy. 1,66,8

(الْيَوْمَ) ذُكِرُوا فِي بَعْثِ هَذَا
الْعَدِيبِ

who were mentioned in this story.

Hus. ayy. 11,44,19

يَوْمًا أَوْ بَعْضُ يَوْمٍ

a day or [perhaps] a part of a day.

Hak. ahl. 10,5

بَعْضُ الْوَقْتِ

for some time.

Mah. qah. 57,5

بَعْثُ followed by "شَيْءٌ," "thing," in the genitive case may also express a qualitative indeterminateness:

أَحْزَنَتْهُ لُزْلُكَ بَعْضُ النَّاسِ

That saddened him somewhat.
Hus. ayy. I, 56, 11

عَلَى أَنَّ حَيَاتَهُ تَغَيَّرَتْ بَعْضُ النَّاسِ

but his life changed somewhat.
Hus. ayy. I, 67, 7

فِي صَوْتٍ مُتَغَيِّرٍ بَعْضُ النَّاسِ

with a voice somewhat altered.
Hak. ahl. 57, 3

The gentile after بَعْضُ is sometimes paraphrased by means of a prepositional phrase (see page 82):

بَعْضُ مِنَ الْقُرَاءِ

some of the readers.
Musa adab. 46, 3

بَعْضُ frequently introduces a pronominal relative clause with مَا, which functions as a genitive case (see Vol. III):

إِنَّهُ نَقَلَ إِلَى الْعَرَبِيَّةِ بَعْضُ مَا فِي الْأَنْجِيلِ

He translated some parts of the Gospels into Arabic.
Hal. sir. 127, 15

لِيَرَى بَعْضُ مَا هُنَاكَ مِنْ الْأَعَاجِيبِ

to see some of the wonders that were there.
Hus. ayy. I, 14, 2

لَقَدْ كَانَ الرَّسُولُ بَعْضُ مَا شَهِدَ السَّلِيلُونَ أَثْنَاءَ حَيَاةِ مُحَمَّدٍ

The Revelation was [only] a part of what the Moslems witnessed during Mohammed's life.
Hal. sir. 42, 17

يُحِلُّونَ عَلَى بَعْضِ مَا جَاءَ فِي نَقْلِ السَّابِقِ

commenting on some parts of my previous article.
Musa adab. 46, 2

C can also be used with a suffixed pronoun which refers to a previously mentioned noun:

ذَهَبَ بَعْضُهُمْ وَشَكُونِي إِلَى الرَّقِيبِ

Some of them went to the Father Superior and complained about me.
Gibr. I, 167, 16

وَقَدْ يَغَارُ بَيْنَهُ بَعْضُهُمْ

and perhaps some of them would be jealous of him.
Ayy. (Br.) 27, 13

سَقَطَ بَعْضُهُ عَلَى صَدْرِهِ

Some of it fell on his chest.
Hus. ayy. I, 30, 12

In a correlative paronomastic expression (see page 449), بَعْضُ has a reciprocal meaning, "each other." In the first part, بَعْضُ is an appositive to the subject or refers to the subject when it has already been mentioned; then it always takes a suffixed pronoun which refers to the noun. In the second part, بَعْضُ always remains grammatically undefined:

قَالَ بَعْضُهُمْ لِبَعْضٍ

they said to each other.
Hal. sir. 297, 18

فِي ظِلَامٍ أَلِيلٍ يَنَارِي بَعْضُنَا

In the darkness of night we call to each other.
Gibr. III, 73, 3

وَالنَّاسُ يَهْمِسُونَ بَعْضُهُمْ فِي آذَانِ بَعْضٍ

The people began to whisper to each other.
Gibr. I, 130, 4

أَخَذَ بَعْضُهُمْ يَقُولُ لِبَعْضٍ

They began to say to each other.
Manf. sha'. 210, 5

نَحْنُ نُوَدِّعُ بَعْضُنَا بَعْضًا

We bade farewell to each other.
Gibr. II, 146, 10

نَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ

They looked at each other.
Manf. mag. 26, 16

This repetition, however, is not necessary in order to express the idea of reciprocity. In this case, the first part functioning as the subject or in apposition to it will be omitted; and the second will have the suffixed pronoun referring to the subject:

مَرَرْتُ عَلَى سَابِغٍ بَعْضِيَّ

retelling to one another stories of the days and nights.
Gibr. I, 154, 5

خَيَّلَ إِلَيَّ أَنَّ الْأَمْوَاجَ تَتَنَاحَنُ وَبِمُحَادَثِهِمْ عَلَى بَعْضِيَّ

I imagine that the waves of the sea are fighting against each other.
Raf. wah. 48, 18

The correlative expression, when used with a singular suffixed pronoun, expresses a reflexive idea, "to oneself":

شَدَّ بَعْضَهُ إِلَى بَعْضٍ He pulled himself together.
Maz. (Zy.) 10, 25

Note the correlative expression "(the) ones...(the) others," "some...others":

تَوَارَى حَائِلَةٌ بَيْنَ بَعْضِ النَّاسِ
بَعْضِهِمُ الْآخَرِ great difference between
some lawyers and others.
Kam. (Zy.) 4, 28
أَنْكَرَ الْبَعْضُ — وَهَبَ الْبَعْضُ
الْآخَرُ إِلَى — Some deny...others believe....
Mand. (Br.) 2, 8 and 10

§ 84 نَفْسُ "SOUL," "SPIRIT"

A نَفْسُ is still frequently used independently in meaning and construction:

رَحِمَاكَ يَا نَفْسُ! Have mercy on me, my soul!
Gibr. II, 128, 1
لَعَلَّكَ تَجِدُ بَيْنَهَا شِفَاءً لِنَفْسِكَ
الْحَاقِقَةِ You might find a remedy
for your troubled soul
among them.
Hus. 'ala. I, 5, 16

and as a paraphrasis of a personal pronoun (see page 424):

27 إِنْ أُعْطَيْتَكَ مَا تَشْتَبِي نَفْسَكَ
I'll give you anything
you want. Hak. sul. 19, 3

B It is also frequently used as a word of emphatic identification, semantically equivalent to the English "self," "same," attributed then to persons and things alike,

a) either governing a definite noun in the genitive case:

27. For apodosis of a conditional clause, see Vol. III.

فِي نَفْسِ بَيْتِهَا in her house itself.
Q. Amin (Zy.) 5, 36

لَسْتُ أَدْرِي كَيْفَ دَبَّ فِينَا نَفْسُ
الْحَافِرِينَ نَفْسُ الشَّعْهَرِ فِي نَفْسِ
الْوَقْتِ I do not know how the same
feeling crept into the minds
of everyone present at the
same time.
Hak. yaum. 41, 13

مِنْ نَفْسِ مَدْرَسَةٍ from the same school as he.
Ayy. (Br.) 31, 25

لَيْكِنْ نَفْسُ الْمَكَانِ! Let it be the same place!
Mah. qah. 28, 7

نَفْسُ الْكِتَابَيْنِ يَدُلَّانَا عَلَى —
The two books themselves
show us....
Amin duh. I, 209, 9

بِنَفْسِ الْوَقْتِ at the same time.
Ayy. (Br.) 34, 3

b) or as an appositive to a definite noun governing a suffixed pronoun which refers to the preceding noun:

حَقَّ كَارُ هُوَ نَفْسُهُ يَنْسِي أَسْمَهُ
الْحَقِيقِي so that he himself almost
forgot his real name.
'Aww. (Br.) 9, 6

غَضِبَ كَثِيرُونَ مِنَ الْبَنَاتِ الْمَسَاكِينِ
نَفْسِهِ Many of the Abbasids them-
selves became angered.
Amin duh. I, 107, 9

مِنْ سَيُخْرِجُونَ مِنْ مَدْرَسَتِهِ
نَفْسِهَا among those who would be
graduated from the same
school.
Ayy. (Br.) 30, 15

تَدُلُّ فِي الْوَقْتِ نَفْسِهِ عَلَى —
At the same time it proves....
Hal. sir. 100, 22

أَمَا هُوَ الْأَعْمَى نَفْسَهُ
Isn't it the lame boy him-
self? 'Aww. (Br.) 16, 25

^C **نَفْسٍ** is also used as object of a verb and governing a suffixed pronoun which refers to the subject of the verb. **نَفْسٍ** then has a reflexive meaning. The construction is used with transitive verbs which take the object in the accusative case:

كَانَ يُرِيدُ أَنْ يَحْيِيَ نَفْسَهُ

as if to protect himself.
Gibr. I, 111, 14

لَمْ يَزَلْ يُسَاعِلُ نَفْسَهُ

he went on asking himself.
Manf. mag. 13, 13

مَا نَعَانِيهِ نَحْنُ الَّذِينَ نَرْعَمُ
أَنْفُسَنَا أَرْبَاءَ وَتَمَرَّاءَ مِنَ الْجَبَدِ

What we endure, we who call
ourselves writers and poets.
Maz. (Zy.) 1, 2

and also with those verbs which take a prepositional phrase as the object:

قُلْتُ فِي نَفْسِي

I said to myself.
Manf. mag. 101, 12

هَكَذَا قَالَ يَسْتَعِ الْتَأْصِرْتُ عَنْ
نَفْسِي

Thus spoke Jesus the Nazarene
about Himself.
Gibr. I, 160, 12

كَانَتْ تَخْلُو إِلَى نَفْسِهَا سَاعَاتٍ
طَوِيلًا

She was alone for long
hours. Hus. ayy. I, 118, 11

(الْثَوْرَةُ) اسْتَرَّتْ فِي طَرِيفِهَا
وَأَيْدِيَهَا بِنَفْسِهَا

(The revolution) followed
its course, confident in
itself. Qud. (Br.) 54, 20

أَوَّلَكَ الْأَعْرَجُ أَنْ يَفْضَحَكَ مِنْ
نَفْسِهِ

The lame boy almost laughed
at himself.
'Aww. (Br.) 18, 1

also after verbal nouns:

حُبًّا لَا نَفْسِيًّا أَفْوَى مِنْ حُبِّهَا لِلَّهِ

Our love of ourselves is
greater than our love of
God. Hak. ahl. 24, 12

Note the following expressions:

قَالَ لِنَفْسِهِ وَنَحْنُ نَفْسِهِ

he told himself.
Hal. sir. 184, 1

أَنْشَأَ يَقُولُ بَيْنَهُ وَنَحْنُ نَفْسِهِ

He began talking to himself.
Manf. sha'. 84, 2

^D Of special interest is the prepositional specification introduced by **بِ**, which in this usage frequently seems to lose its prepositional character and to become a simple expression of emphatic identification; thus, expressions such as **بِنَفْسِهِ** must not be understood as "he came with his soul" or "with himself," but simply, "he came in person," "himself."

الَّذِي لَا يَهْرَبُ بِنَفْسِهِ يَهْرَبُ
أَمْوَالَهُ إِلَى الْخَارِجِ

Whoever did not flee himself
sent his money abroad.
Qud. (Br.) 53, 17

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي

until I myself experienced
that. Taq. (Zy.) 3, 19

إِذَا ذَهَبْتُ بِنَفْسِي —

if I went in person....
Kam. (Zy.) 4, 36

لَا يَدُّ أَنْ يَأْتُوا بِأَنْفُسِهِمْ
لِيُعَاقِبُوكَ

They must come in person
to congratulate you.
Manf. sha'. 108, 4

^E **نَفْسٍ** may lose some of its emphatic identification, "self," in favor of a simple likeness, "same" (in color, appearance, etc.):

فِي فِئَةِ النَّفَرَةِ يَحْتَبِدُ صَبَاحَ كُلِّ
يَوْمٍ عَشْرَاتُ الْمَعَامِينَ يَلْبَسُونَ نَفْسَ

Every day scores of lawyers
meet in this chamber
wearing the same gowns,
sitting on the same easy-
chairs, and getting the
same coffee or something
else from the hand of the
same servant.
Kam. (Zy.) 4, 9

الْمَعَامِيرِ وَيَتَنَاوَلُونَ الْقَهْوَةَ أَوْ غَيْرَهَا
مِنْ يَدِ نَفْسٍ خَادِمٍ النَّفَرَةِ

^F When the genitive following **نَفْسٍ**, or the suffixed pronoun attached to it, is a dual or a plural, the dual or plural of **نَفْسٍ** is generally used. The plural form is **أَنْفُسٍ** in this case:

وَجَدَا نَفْسَهُمَا فِي بَيْتِ أَرْضٍ
مِنَ الصُّوَانِ

They found themselves in a chamber whose floor was made of flint.
Mah. qah. 74, 2

وَجَدَا نَفْسَهُمَا فِي حَجْرَةٍ
صَغِيرَةٍ سَطِيلَةٍ

they found themselves in a small, elongated room.
Mah. qah. 74, 19

الْعَرَبُ أَنْفُسَهُمْ

the Arabs themselves.
Djlr. tar. I, 211, 13

أَنَّ الْأُمَيَّيْنِ أَنْفُسَهُمْ —

that the Umayyads themselves.... Amin duh. I, 3, 3

مَا نَعَايِدُ نَحْنُ الَّذِينَ نَرْقُمُ
أَنْفُسَنَا أَرْبَاءَ وَشُعْرَاءَ بَيْنَ الْجُهْدِ

What we endure, we who call ourselves writers and poets.
Maz. (Zy.) 1, 2

The plural, نَفُوسٌ, is also used with a reflexive meaning:

أَنْتُمْ تَسْأَلُونَ نَفُوسَكُمْ الْآنَ

you are now asking yourselves. Gibr. I, 188, 14

After نَفْسٌ a reference to the expression may agree with it grammatically and, since نَفْسٌ is feminine, the agreement will be feminine (see page 153):

فِي اللَّيْلِ أَرُخُّ أَمَامَ نَفْسِي وَأَعْبُدُهَا

At night I kneel before myself and worship myself.
Gibr. III, 14, 5

(عَاشَ) بَيْنَ اللَّيْلِ لِنَفْسِهِ
وَالْأَعْدَاءِ عَنِيَا

(He lived) half blaming and half excusing himself.
Hus. 'ala. II, 154, 21

لِيَهْنَعَ لِنَفْسِهِ وَهَذَا

to devote himself to his own thoughts.
Hus. ayy. II, 23, 7

§ 85 عَيْنٌ "EYE"

عَيْنٌ is used in construction and significance analogous to نَفْسٌ.

It is found, however, only in apposition to a definite noun and governing a suffixed pronoun which refers to it:

فِي هَذَا الْبَيْتِ عَيْنُهُ

in this very hall.
Hak. ahl. 46, 1

فِي هَذِهِ اللَّحْظَةِ عَيْنِيَا

At this very moment....
Ghar. (Zy.) 31, 40

As a prepositional specification, عَيْنٌ, preceded by the preposition بِ, frequently is used to modify an indefinite noun:

كَانَ يَجْلِسُ الْجَمَاعَةُ لَا يَسْتَوِرُ فِي
غُرْفَةٍ يَحْتَمِلُهَا مِنْ غُرَفَاتِهِمْ

The social gathering did not always take place in the same room
Hus. ayy. II, 32, 4

حَتَّى إِذَا بَلَغَ مَكَانًا يَحْتَمِلُهُ

When he reached a certain point, he would turn off to the right.
Hus. ayy. II, 35, 10

أَتَعْرِفُ إِلَى عَيْنٍ

When he reached a certain point on the way....
Hus. ayy. II, 5, 1

حَتَّى إِذَا بَلَغَ مِنْ هَذَا الْكَافِرِ

مَكَانًا يَحْتَمِلُهُ —

which exists in a specific place and environment.
Mand. (Br.) 4, 19

الَّتِي تَتَوَكَّلُ فِي مَكَانٍ أَوْ بَيْتَةٍ

يَحْتَمِلُهَا

He can't remember the exact time during the day.
Hus. ayy. I, 3, 2

لَا يَسْتَطِيعُ أَنْ يَذْكُرَ مِنْ هَذَا
الْوَقْتِ وَقْتُهَا يَحْتَمِلُهُ

It can govern an indefinite relative clause introduced by the relative pronoun, لَ:

هَذَا عَيْنَ مَا ظَلَمْتُكَ

That is exactly what I told him. Hak. ahl. 78, 5

هَذَا عَيْنَ مَا أُرِيدُ قَوْلَهُ

That is exactly what I want to say. Hak. ahl. 25, 8

§ 86 يَتَلَّ "LIKENESS," "SIMILARITY"

يَتَلَّ is a substantive which because of its relative meaning is no longer used in an independent position, but only as a word of comparative identification. The comparison may be factual or qualitative.

A. It can be used in an independent function with a defined noun, either singular or plural, following in the genitive case:

كَيْفَ تَرَكْتَ آمْرًاكَ وَجِئْتَ فِي يَتَلَّ
هَذِهِ السَّاعَةِ؟

How could you leave your wife on such an occasion and come? Hak. ahl. 81,3

أَنَّ الرُّهْبَانَ لَا يَخْرُجُونَ مِنْ
الدَّيْعَرِ فِي يَتَلَّ هَذِهِ اللَّيْلِ الْحَقِيقَةِ

The monks will not leave the monastery on such a dreadful night. Gibr. I, 158, 17

أَتَيْتُ لَوْ كُنْتُ أَحْرَفَ يَتَلَّ هَذَا
الْحَبِّ

I wish I could experience a love like that. Jabr. (Br.) 70, 16

هُوَ أَكْبَرُ مِنْ أَنْ يَتَعَيَّدَ عَلَى
يَتَلَّ هَذِهِ الْأَمْرِ

He was too important to be dependent on such matters. Ayy. (Br.) 29, 23

أَحَبُّ أَنْ أَسْأَلَ ظَهَّ حُسَيْنٍ يَتَلَّ
هَذَا السُّؤَالِ

I would like to ask Taha Husain a similar question. Musa adab. 13, 3

مَنْ هُمْ فِي يَتَلَّ ظُرُوفِي

Those who are in circumstances similar to mine. Kam. (Zy.) 4, 32

B. يَتَلَّ can also be used as an appositive with a suffixed pronoun which refers to the governing noun in the apposition. This noun is frequently undefined:

أَحْطَرُ مِنْ أَنْ يَخْرُجُوا فِي حَيَاةِ رَجُلٍ
عَلِيمٍ يَتَلَّ

too base to have any influence on the life of such a great man. Ayy. (Br.) 27, 6

أَنَا إِنْسَانٌ يَتَلَّ

I am a man like you. Nu. 11q. 78, 17

يَتَلَّ "LIKENESS," "SIMILARITY"

أَنَّ الْأَرْبَاءَ الْقَدَمَاءَ كَانُوا يَكْتُمُونَ
لِأَرْبَاءٍ يَتَلَّ

The ancient writers wrote for authors like themselves. Musa (Zy.) 2, 12

وَاللَّهُ أَكْرَمُ مِنْ أَنْ يَفِيعَ عَلَى فَيْعِرٍ
يَتَلَّ سَالَةً

but God is too generous to let a poor man like myself lose his money. Maz. (Zy.) 1, 6

C. يَتَلَّ, in the adverbial accusative (see page 186f.) functions as a preposition:

نَحْنُ فُقَرَاءُ يَا أَيْي وَلَكِنَّا نَحْنَا
أَمَامَ وَجْهِ الْقَدْسِ يَتَلَّ جَمِيعِ النَّاسِ

We are poor, my brother, but we exist under the sun as all men do. Gibr. I, 173, 7

اجْتَمَعَ كَلِّكَ يَتَلَّ الْآنَ

Make a fist as you're doing now. 'Aww. (Br.) 15, 17

لَا أَتَعَلَّنَا بِالنَّاسِ وَمَا فِيهِ مِنْ
لَذَائِدٍ يَتَلَّ اتِّصَالِكُمْ

and we did not have contact with the world and its pleasure as you do. Amln (Zy.) 7, 7

اللُّغَةُ الْعَرَبِيَّةُ تَعَرَّضَتْ لِهَذِهِ
الطُّوَارِ يَتَلَّ سَائِرِ اللُّغَاتِ الْعِلْمِيَّةِ

Arabic reacts to these factors as the rest of the living languages do. Djlr. tar. I, 43, 10

لِأَنَّكَ كُنْتَ يَتَلَّهَا جَمِيلَةً وَمُحْكَمَةً

because you were as beautiful and wise as she was. Gibr. II, 63, 11

يَحْلِقُ الْحَبُّ فَوْقَ الزَّمَنِ يَتَلَّ
الْبَرَاءَةِ فَوْقَ الْأَرْحَامِ

Love flies over time like a butterfly over flowers. Hak. ahl. 172, 11

It has the function of an adverbial conjunction when it is in the adverbial accusative and followed by a clause introduced by the adverbial relative لَ (see Vol. III):

وَالنَّارُ فِي هَذَا السُّوقِ تَعَلَّ
شَيْئَةً بَعْدَ ذَهَابِكَ عِنَّمَا كَانَتْ
قَبْلَهُ

and the fire on this hearth will remain burning after your departure as it was before. Gibr. I, 173, 6

أَنْتَ لَا تَعْرِفُ النَّاسَ يَتَلَّأْهُمْ

You do not know men as I do.
Hak. (Br.) 39, 10

(الْتِسَاءُ) يَتَلَّأْنَ يَتَلَّأُ يَتَلَّأُ
الرَّجُلُ فِي يَتَلَّأِ التَّهْنِةِ الْجَدِيدَةِ

They (women) are taking part
in the creation of the new
renaissance as men are.
Sa'. (Zy.) 6, 36

D The use of the plural form, أَتَلَّأُ, when the following genitive is in the plural or in a series of nouns, should be considered as a case of attraction in number within a genitive construction (see page 156). This attraction, however, as we have already seen in the preceding examples, is not necessary:

مِنْ عَلَّامِيهَا أَتَلَّأُ الْأَصَمِّيَّ
وَأَبِي زَيْدٍ

Among its learned men were
those such as al-Asma' and Abu Zaid.
Amin duh. I, 408, 18

لَمْ يَزَلْ يَسْأَلُ نَفْسَهُ أَتَلَّأُ هَذِهِ
الْأَسْئَلَةَ

He went on asking himself
such questions.
Manf. mag. 13, 13

لَدَيْنَا شَيْخُ الْفَنِّ الْفَيْصِي أَتَلَّأُ
تَنْبُوهُ وَالْمَكِيمِ

Among us there are leaders
in the narrative art such
as Taimur and al-Hakim.
Mand. (Br.) 3, 17

هَذِهِ كُلُّهَا وَأَتَلَّأُهَا مُتَقُونَ —

All these and others like
them were matters that....
Musa (Zy.) 2, 10

Note that the basis of similarity introduced by يَتَلَّأُ may be quite free:

الْقَيْصَةُ وَالذَّهَبُ فِي أَوْشَانِيَمِ
يَتَلَّأُ الْيَحْيَاةَ

In Jerusalem, silver and
gold are as [common as]
stones. Hak. sul. 39, 11

§ 87 "SIMILAR," "EQUAL"

يَتَلَّأُ is used like يَتَلَّأُ and with an analogous meaning:

"DIFFERENCE," "DIFFERENTIATION"

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أَنَّ الرَّاهِبَ فِي الدَّيْرِ يَتَلَّأُ

الْجُنْدِي فِي سَاحَةِ الْحَرْبِ

أَنَّهَا لِنَسَائِهِ تَارِيخِيَّةٌ لَا يَتَلَّأُ

أَنَّ يَتَلَّأُهَا دُفْرٌ مِنْ الدَّهْرِ

فَعَلَّ الْخَدَامُ كَأَنَّهُ يَتَلَّأُ

أَنْتُمْ يَتَلَّأُ أَنْشَارَ عَارِيَةِ مَقْلَةٍ

يَتَلَّأُ الْقَيْصَةَ

Note that يَتَلَّأُ is also used in the adverbial accusative, functioning as a preposition:

بَلَّغْتَ يَتَلَّأُهَا بِهَا ثَلَاثِينَ فَرَسًا —
يَتَلَّأُ ثَلَاثَةَ فُرُوسٍ فِي عِلَّةِ الْأَوَّلِ

His daily wages in it [the
army] were thirty piasters....
compared with three at his
previous job.
Mah. qah. 42, 11

§ 88 "DIFFERENCE," "DIFFERENTIATION"

يَتَلَّأُ is an old substantive unchangeable in number and no longer used in an independent position. It has lost its substantival character to the extent that it cannot take any adjectival modification. A remnant of this character can still be seen in such cases as:

مَنْدُ أَيَّامٍ لَا يَتَلَّأُ

no more than a few days.
Nu'. 11q. 70, 11

يَتَلَّأُ is commonly used:

a) governing a noun in the genitive case, defined or undefined, with a general meaning of "different from," "other than":

تَرَجَّحَتْ بَعْضُ كُتُبِ أَرِسْطُوطَالِيَسِ

فِي السَّنْطِيقِ وَبَعْضُ

Some of Aristotle's books
on logic and other subjects
were translated.
Amin duh. I, 277, 16

لَا أَفْكَرُ فِي غَيْرِ السَّاعَةِ الَّتِي

أَكُونُ فِيهَا

I thought only of the moment in which I was. Maz. (Zy.) 10, 1

أَنَا بِحَاجَةٍ وَلَكِنْ إِلَى غَيْرِ الْمَالِ

I am in need, but of something other than money. Gibr. III, 82, 6

هَلْ صَوْتُ كَنْجَنِي غَيْرُ صَوْتِي؟

Is the voice of my violin a different thing from my own voice? Nu'. liq. 12, 8

أَنَّ الْأَرْبَ الصَّغِيرَ وَالْأَرْبَ الْكَبِيرَ

غَيْرُ كِتَابِ الْبَيْتَةِ

that *al-akab al-saghir* and *al-akab al-kabir* are works other than *kitab al-bayta*. Amin duh. I, 208, 12

أَنَّ الْخَمْسَ وَالْثَمَانِينَ مِنَ الْعَمْرِ

غَيْرُ الْخَمْسِ وَالْثَلَاثِينَ

that eighty-five years of age is not thirty-five. Nu'. (Zy.) 33, 26

لَيْسَ سَبَبُ سَيِّئِ سَجَرٍ رَقِيَّتِهِ

for no reason other than his mere desire. Q. Amin (Zy.) 5, 12

لَا أَشْعُرُ بِغَيْرِ دَبِيبِ الْحَشَرَاتِ

nor was I conscious of anything save the creeping and crawling of insects. Gibr. I, 167, 20

It can also be followed by a pronominal relative sentence (see Vol. III), or an adjectival relative clause in a pronominal function (see Vol. III):

لَا أَتَى غَيْرَ مَا أَنْتَ

because I am not you. Nu'. liq. 79, 1

لَا أَنْ التَّعَالِيمَ الَّتِي يَسْمَعُهَا —
هِيَ غَيْرَ الَّتِي يَرَاهَا فِي الْإِنْجِيلِ
وَحَيَاةَ الْمُؤْمِنِينَ — هِيَ غَيْرَ الْحَيَاةِ
الْجَبِيلَةِ الَّتِي —

For the teaching which he heard... was different from what he read in the Gospels, and life of the faithful... was not the beautiful life which... Gibr. I, 90, 9

28. On coordinated noun clauses introduced by *أَنَّ*, see Vol. III.

As we have seen in the preceding paragraphs, *غَيْرُ* always introduces a differentiation between two objects or aspects of objects: "A is different from B." Whenever this differentiation refers to two aspects of one single object, the object must be reintroduced as a genitive governed by *غَيْرُ*: "A is to B different than [A is] to C."

أَنَّهُ فِي السِّيَاسَةِ غَيْرُهُ فِي

الِدِينِ

that he acted differently in politics than he did in religious matters. Rah. mul. 101, 1

Note, however, the following use of *غَيْرُ*:

لِأَنَّ السَّنْفَةَ كَانَتْ تَحْتَوِي مِنْ

غَيْرِ الْيَوْمِ عَلَى ثَرَوَةٍ بَعْضَةِ الْأَلْفِ مِنْ أَلْفِ لَوَارَاتٍ

For the wallet contained, quite differently from today, a fortune of some thousands of dollars. Tag. (Zy.) 3, 23

b) Or as an appositive to a noun and governing a substantive in the genitive case, with the same meaning or sometimes equivalent to the English prefix "non-":

لَا أَظُنُّ خَيْرًا غَيْرِي حَلَمَ بِهَا

I do not think that any other Egyptian would dream of it. Maz. (Zy.) 1, 7

أَنَّ الْمَوَالِيَّ (الْمُسْلِمِينَ) غَيْرِ
الْعَرَبِ (الَّذِينَ) —

That the Mawalis (the non-Arab Muslims) who... Djar. tar. II, 23, 14

With an appositive function and governing an adjective in the genitive case, it is equivalent to the English negative prefixes "un-", "in-", or simply equivalent to the negative adverb "not." In this position the adjective always agrees with the governing noun:

أَنَّ كَثِيرًا مِمَّا يُعَلِّمُ مِنْ تَارِيخِ
بَنِي إِسْرَائِيلَ غَيْرُ صَحِيحٍ

Much of what is in the history of the sons of Israel is not true. Amin duh. I, 352, 14

أَمْرٌ غَيْرٌ ظَلِيلٍ

not a small influence.
Amin duh. I, 3, 16

أَمْرَاةٌ ذَاتُ جِوَالٍ غَيْرُ بَشَرِيٍّ

a woman of unearthly beauty.
Gibr. II, 106, 9

فِي عَوَالِمٍ غَيْرٍ مَنظُورَةٍ

in invisible worlds.
Tai. (Zy.) 34, 2

كَأَنَّ لَهَا فِيهَا عَادَاتٌ غَيْرُ مَقْطُوعَةٍ

He had some unwritten laws
with it [the family].
Hus. ayy. I, 36, 7

ذَلِكَ غَيْرُ مَهْمٍ الْآنَ

That is unimportant now.
Jabr. (Br.) 71, 23مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ قَدْ
يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَWhat is not natural for
you may be quite natural
for somebody else.
Nu'. liq. 78, 12سَوْفَ تَأْتِي الْأَحْلَامُ الْعَذِيَّةُ إِلَى
نَفْسِكَ غَيْرَ خَائِفَةٍ مِنْ فَنِيَةِ اللَّيْلِSweet dreams will come to
your spirit unafraid of the
terrors of night.
Gibr. (Zy.) 8, 16

Note the following expression:

أَوْدِيَّةٌ غَيْرُ ذَاتِ لَبْعٍ

uncultivated valleys.
Hal. sir. 71, 20غَيْرٌ can be used in the accusative case as an
adverbial accusative to deny a temporal, local, or
circumstantial modification of an action:

أَخَذَ مِنْ مَالِي غَيْرَ حَقِّهِ

He took money from me un-
justly. Hus. 'ala. II, 33, 11

خَرَجَ الشَّابُّ غَيْرَ يَأْمَنِ

The young man went out with-
out despairing.
Ayy. (Br.) 32, 4غَيْرُ عَالِمٍ بِأَيَّةِ كَلِمَاتٍ وَأَيَّةِ إِشَارَاتٍ
أَرَى إِلَيَّ الْبَشَرَىWithout knowing in what words
or signs I should give him
the good news.
Nu'. liq. 110, 1

عَلَى الْخُطْبَةِ عَلَى أَبِيهِ غَيْرَ مَرَّةٍ

He had read the sermon to
his father more than once.
Hus. ayy. I, 83, 5

يَشْرَبُونَ الشَّايَ غَيْرَ بَعِيدٍ

[They were] drinking tea
not far from there.
Hus. ayy. II, 33, 14

أَطْرَقَ اللَّعْنُ غَيْرَ طَوِيلٍ

The youth lowered his head
a short while.
Hus. 'ala. I, 37, 12and is therefore also equivalent to the preposition
"besides":كَانَ يُعِيمُ مَعَهَا غَيْرَ بَنَاتِيهَا
عَلَى بْنِ أَبِي طَالِبٍWith them, besides their
daughters, was 'Alī ibn
Abu Talib.
Hai. sir. 139, 15

أَنَّ شَيْئًا غَيْرَ الْجَهْلِ

that there is another reason
besides ignorance.
Hai. sir. 12, 7غَيْرٌ, in the adverbial accusative case, may intro-
duce a noun clause with *أَنَّ* (see Vol. III) and has an
adversative meaning, "but," "however":غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ يَفْعَلَ ذَلِكَ
مَضَى يَسْتَنْبِئُBut he, instead of doing
so, went on insulting me.
Maz. (Zy.) 1, 27غَيْرَ أَنَّهُ فِي وَجْهِ أَنْ تَأْتِيكَ
بَشِيرَةٌHowever, I can bring you
some witnesses.
Din (Br.) 60, 15غَيْرَ أَنْ مَشَعَرَ الدُّعَى لَمْ يَلْتَمِ
أَنْ تُلَاحِظَHowever, this feeling of
consternation shortly dis-
appeared. Taq. (Zy.) 3, 25

مِنْ عِنْدِ السَّامِعِ إِلَى الْآنَ وَأَنَا

Since that moment until now
I have been digging graves
and burying the dead. But
the dead are numerous and I
am alone and there is no one
to help me. Gibr. III, 15, 4

غَيْرَ آتَى عِنْدَ خُرُوجِي عَدَّكَتْ — But, going out I remembered that.... Hak. ahl. 62,5

It can also be used as a prepositional phrase with an adverbial function (see page 86), usually with a meaning equivalent to the English "without"; the prepositions most frequently used in this construction are *بِ* and *مِنْ*:

كُنْتُمْ طَالِعِينَ مِنْ غَيْرِي؟ Were you going off without me? Hak. yau. 10,13

مِنْ غَيْرِ إِذْنٍ without permission. Manf. mag. 11,6

كَسَجَرَةٍ يَغْتَرِزُ أَزْهَارٍ as a tree without flowers. Gibr. III, 71,17

لَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيمَةٍ لَا تَسْلِمُ مِنْ غَيْرِ قِتَالٍ for they were not used to defeat nor to surrendering without a fight. Hai. sir. 375,23

قَدْ جَاوَزَ الْأَرْبَعِينَ مِنْ غَيْرِ مَلِكٍ He was undoubtedly over forty. Hus. ayy. II, 53,7

أَنَّ الْيَوْمَ — يَجِبُ أَنْ يَكُونَ آخِرَ يَوْمٍ مِنْ أَيَّامِ حَيَاتِي لَا خَيْرَ فِي حَيَاتِيهَا إِلَّا بِخَيْرِ قَلْبٍ لَا خَيْرَ فِي قَلْبٍ يَخْفِقُ بِغَيْرِ حُبٍّ This must be the last day of my life, for a man's life is worthless without heart and with a heart beating without love. Manf. mag. 11,4

But *can* also be used in the same manner:

أَتَنِي أَبْيَى عَلَى غَيْرِ شَيْءٍ that I am crying for no reason. Manf. mag. 6,6

تَكْرَهُ الْتَسْوِيرَ عَلَى غَيْرِ هُدًى It abhors undirected movement. Amin (Zy.) 7,13

Note the following expression:

فِي غَيْرِ نَيْفَةٍ وَلَا إِيمَانٍ without confidence or faith. Mah. qah. 21,15

The prepositional expression may also introduce a noun clause with *أَنَّ* (see Vol. III), retaining the same meaning:

دَخَلَ الْبَيْتَ تَوْرًا مِنْ غَيْرِ أَنْ يَصَاحِبَنِي He came into the house immediately without shaking hands. Nu'. liq. 23,3

أَتَيْتُ أَفْكَرَ بَوَسِيلَةٍ أَكْسَبَ بِهَا دُولًا مِنْ غَيْرِ أَنْ أَفْتَحَ خَافَرَةَ I was thinking of some method to earn a few more dollars without opening a tavern. Dln (Br.) 59,14

لَمْ يَقُولْ مِنْ غَيْرِ أَنْ يَنْتَظِرَ إِلَيَّ — Then he said, without looking at him.... Id. (Br.) 79,23

§ 89 AGREEMENT WITH A GENITIVE CONSTRUCTION

An attributive adjective or a verb having a substantive modified by a genitive construction as its governing noun or subject can always agree in gender and number with the *status constructus* which, grammatically, is the governing noun.

Nominal agreement:

بَعْضُ هَؤُلَاءِ السَّتْرِيقِينَ خُلِيسٌ فِي بَحْتِهِ Some of these Orientalists are sincere in their research. Hal. sir. 28,5

أَمَّا النَّاسُ فَكُلُّهُمْ سَحَرٌ As for mankind, all of it is enchanted. Nu'. liq. 73,3

كُلُّنَا سَحَرٌ وَسَاحِرٌ All of us are enchanted and enchanters. Nu'. liq. 79,13

Verbal agreement:

فَرَّقَ بَعْضُهُمْ بَيْنَهُمَا فَقَالَ — Some made a distinction between both of them, and said....

Djir. tar. I, 210,3

قَالَ يَعْصِيكُمْ لِيَعْنِي — You said to each other....
Gibr. III, 183, 8

كُلُّهَا يَحْدِثُ عَنْهُ Everything speaks of him.
Nu'. kan. 16, 20

Frequently, however (especially when the governing noun is a modification of the idea expressed by the genitive, see page 92f), the idea is considered the most important element of the sentence, i.e., the logical subject; thus agreement is made with it rather than with the governing noun.

Nominal agreement:

كُلُّ امْرَأَةٍ فِي بَصْرٍ حَزُونَةٍ Every woman in Egypt is sad when she wants to be.
Hus. ayy. I, 25, 14

بَيْنَ كُلِّ الْمَنَاصِبِ فِي دَائِرَتِهِ that all the positions in his office were filled.
Ayy. (Br.) 32, 1

بَعْضُ الْفَتَيَاتِ مَحْظُوظَاتُ Some girls are fortunate.
Din (Br.) 64, 1

بَعْضُ الْقَبَاطِ طُرَاقُ الْإِلْسَانَةِ Some officers are loquacious.
Din (Br.) 64, 2

جَمِيعُهُنَّ نَاطِرَاتُ إِلَى عَشْرَتِمْ All of them were looking at Astartes.
Gibr. II, 70, 15

كُلُّهَا حَدِيثَةُ الْعَمِيدِ All of them are recent.
Amin (Br. II) 26, 3

Verbal agreement:

أَصْبَحَ كُلُّ فَتْلَاءٍ يَذْأَرُونَ All of them learned how to read.
Musa (Zy.) 2, 19

كُلُّهَا خَفَعَتِ لِلْحَكَمِ إِلَّا سَلَامِي All of them accepted the Muslim rule.
Amin duh. I, 5, 13

وَكُنْتُ كُلَّ مُحَارَرَةٍ تَتَدَرَّى أَوْ and every conversation used to begin or end with the same words.
Din (Br.) 58, 10

ذَخَلْتُ سَائِرَ الْبِلَادِ الْعَرَبِيَّةِ فِي رَبِّ بْنِ إِلَهِ The other Arabic nations accepted God's religion.
Hal. sir. 77, 8

إِهْتَرَّتْ بِهَ جَسَنِ الْقَلْبِ It moved all hearts.
Hal. (Zy.) 14, 36

أَنْزَلُ جَمِيعَ سُرَاتِ قُلُوبِنَا Do all the joys of our hearts and the sorrows of our souls end without....?
Gibr. II, 118, 14

كُلُّهَا تَسَى حَتْرًا وَكُلُّهَا مَحْرَمَةٌ All of them are called wine and all of them are forbidden.
Amin duh. I, 124, 1

كُلُّهُنَّ يَوْرُلْنَ فِي الْقِيَابِ الْجَمِيلَةِ They are all strutting about in new dresses.
Mah. zuq. 35, 18

وَلَمْ تَقْضِ سَوَى نَوَاقِيْنِ مَعْدُورَاتٍ — Only some minutes had passed....
Mah. qah. 34, 13

Logical agreement is also usually employed with an relative followed by a genitive (see page 467):

وَلَا اسْتَيْقَضَتْ لِي أَكْثَرُ ذِكْرِي and stirred not a ripple in my memory.
Nu'. liq. 7, 6

فَقَدْ كَانَتْ عِنْدَهَا أَنْفَسَ هَدِيَّةٍ Since it was for her the most precious gift that she received on that day.
Nu'. liq. 29, 3

§ 90 AGREEMENT WITHIN A GENITIVE CONSTRUCTION

Syntactically we cannot speak of actual agreement within a genitive construction, since the parts involved are either substantives or have a substantival

function and thus are not subject to agreement; furthermore, they are not in a coordinated position, so that any agreement of appositives is also excluded. However, in some cases there is a definite influence between the two parts of the genitive construction by a change of one in gender or number under the influence of the other term involved.

The governing noun can be modified by the noun it governs in regard to gender:

بِضْعَةٍ قُرُوشٍ	some plasters.
Maz. (Zy.) 10,15	
بِضْعَةُ أَيَّامٍ	some days.
Kam. (Zy.) 4,37	
أَيَّةٌ مَأْسَاةٌ؟	What tragedy?
Hak. sheh. 140,11	
أَيَّةٌ لِنِدَى هُذَيْو؟	What kind of a language is that?
Musa adab. 61,1	

Compare with:

الَّذِي وَرَثَ بَيْعَ عَمَّارَاتٍ	who had inherited some houses.
Kam. (Zy.) 4,23	
أَيُّ زَهْرَةٍ؟	which flower...?
Gibr. II, 91,18	
أَيُّ نِسَاءٍ؟	which woman...?
Hus. 'ala. I,23,5	

(See also the section on the numerals 3 through 10, page 366f.)

It is usually influenced in number when the genitive is a series of two substantives; in this case, the governing noun is in the dual:

قَصِيدَتِي النَّابِغَةُ وَالْأَعْيُنُ	Al-Nabigha's <i>qasida</i> and al-A'sha's.
Djlr. tar. I,105,12	
فِي رِحْلَتِي الشِّتَاءِ وَالصَّيْفِ	travel in winter and summer.
Hal. sir. 81,22	

كَأَنَّ الْغُلْبَ وَالشَّبِيهَ	the calix of love and that of youth.
Gibr. I,64,1	
هَما مَدْرَسَتَا الشُّعْبَيْنِ وَالْقَبَائِلِ	The two are the old school and the modern.
Mand. (Br.) 3,14	

The plural below should be considered as a case of number attraction within a genitive construction:

جَلَسَ اسْتَيْقَنَ فِي غُرْفَتِهِ عَدَاةً	One Sunday morning, Stephen was sitting in his room....
— يَعْلَمُ مِنْ أَيَّامِ الْإِحَارِ —	Manf. mag. 87,13

(See also page 141 for the use of the plural of *نَفْسٍ* and page 146 for that of *يَتَلَّ* when followed by a plural noun in the genitive case.)

VI MODIFICATIONS OF VERBS

§ 91 THE ACCUSATIVE CASE

The accusative expresses the aim, the goal, the object or any other modification of the verbal action. It is the verbal case *par excellence*, contrary to the genitive, which is the nominal case (see page 90f.).

In general, the main distinction we can make among Arabic verbs is based on the fact that some have a complete meaning in themselves while others do not.

The so-called transitive verbs require a complement since they imply the verbal action as being completed by the subject on a third element, the object-complement. Without this complement, the verb expresses the action in only a general, indefinite way, e.g., "I wrote," "I write." This indefinite quality, however, can be restricted or defined through the mentioning of a concrete, definite aim or object:

"I wrote a book," "I am writing a book." Others may have special modifications about the time, place, etc., of the action, but they do not require any complement, since they have a complete meaning in themselves.

They are verbs expressing not an action but a circumstance, a condition, or a state of the subject. These are the intransitive verbs, e.g.,

مَاتَ he died, مَرِضَ he became ill, جَمِيلَتِ she is beautiful

The basic distinction between the two verb categories in Arabic is not only whether or not the verb acts upon the object. It also consists in the special relation between the subject and the verbal action. When it is produced by the subject as in "to make," "to eat," and even "to go," "to enter," etc., then the verb is considered as transitive.

It is important to point out that our terminology of transitive and intransitive, when applied to Arabic grammar, does not mean that it does or does not take an accusative object. For Arab grammarians, transitive verbs are not only those verbs that govern their object in the accusative case, إِلَّا مَعَالِ الْمَعْدِيَةِ بِأَنْفُسِهَا ,

"the verbs assailing (the object) through themselves," but also those verbs that govern a prepositional phrase as an object, *الإنسان الذي يمشي* "the verbs assailing (the object) through something other than themselves."

The intransitive verb expresses a state or condition of the subject that is independent of any influence on the subject, e.g., "to be happy, sick, noble," "to die," etc.

We should also point out that a distinction between the two verb classes, transitive and intransitive, is not always possible, especially with all the uses of some individual verbs.

It frequently occurs in Arabic that a verb which is originally intransitive and thus not needing a complement to express a complete idea, adds one or more additional usages to its original employ through incorporating into the verbal meaning prepositional modifications which express significances related to, but different from, the original one, e.g.: *نَظَرَ* "to stand up" but *نَظَرَ* "to undertake," *نَظَرَ* "to watch," "to watch over." There is no rule for this; only the use of a dictionary and extensive reading can teach one whether a particular verb takes its object in the accusative case or as a prepositional phrase.²⁹

Furthermore, the action which is already determined through the complement of the verb (a book) can be further delineated through different specifications regarding the fact or quality of the action such as time, place and special conditions under which the action takes place: "Now I am writing a book," "Yesterday I wrote it."

Hence, the two main divisions of the verbal complement are:

verbal=direct object

adverbial=specifying elements

29. Many verbs that were used in Medieval Arabic only with a prepositional phrase as the object are found today with an object in the accusative case. This change in the construction is not always a result of their having changed in their original meaning; see Mainz. *Zur. Gram.*, p. 26.

On the other hand, verbs which always take the object in the accusative case are frequently used with ellipsis of the object, thus equivalent to an intransitive verb; e.g., *أَفْعَلَ* "to enable," — *أَفْعَلَ* "he can..." but — *أَفْعَلَ* "it is possible that..."

In the following paragraphs, we shall only point out some categories of Arabic verbs and their action upon an accusative object, and not go into the matter more thoroughly.

We relegate the study of verbs that take a prepositional object to that section dealing with prepositions (see page 253), since the transformation of verb construction and change in verbal categories, as mentioned above, is always related to the meaning and use of the preposition chosen.

§ 92 THE ACCUSATIVE OBJECT

A Arabic verbs that express direction toward a place, e.g., "to go," "to come," "to enter," etc., take the aim or goal of the verbal action in the accusative case. Note that these verbs make no distinction between a person or a thing as the object:

دَخَلَ الْمَدِينَةَ

He entered the city.
Tal. (Br.) 126, 17

دَخَلْتُهَا مَرَّةً

I have been inside several times. Nu'. 11q. 62, 2

جَاءَ أُمُّ الْغِلَامِ

He went to the boy's mother.
Hal. str. 87, 22

جَاءَنِي

He came to me.
Qal. (Zy.) 21, 36

غَيْرَ أَنِّي فِي وَسْطِ أَنْ تَنَظَرَ

but I can bring you some witnesses.
Din (Br.) 60, 15

The verbs that express the idea of "to talk to," "to speak with," "to answer to," etc. take an accusative of the person:

اسْتَمَرَّ يُحَادِثُهَا سَاعَةً

He continued talking to her a while. Manf. mag. 24, 19

جَعَلَ يَحَدِّثُ نَفْسَهُ

He began talking to himself.
Mah. qah. 111, 1

Also verbs meaning "to serve," "to satisfy," "to give":

لَقَدْ كَانَ يَكْفِيَنَّ رُثًا عَلَى هَذَا
أَنْ —
It was enough of an answer
for me that....
Hal. sir. 47,8

يَكْفِيهِ مِنَ النَّوْمِ سَاعَتَانِ
Two hours of sleep are sufficient for him.
Raih. mul. 46,13

"to live in":

ذَهَبْتُ لِبِزَارَةٍ صَدِيقِي يَسْكُنُ
بَيْتًا بَعِيدًا عَنْ —
هُوَ يَسْكُنُ بَيْتًا غَرِيبًا
I went to visit my friend
who lived in a house distant from....
Gibr. II, 16, 17

هُوَ يَسْكُنُ بَيْتًا غَرِيبًا
He lived in a strange house.
Hus. ayy. II, 3, 5

"to be filled":

اسْتَغْلَا رَأْسِي أَحْمَالًا جَمِيلَةً
اسْتَغْلَا حَزَنًا وَكَدًّا
My head was full of beautiful
dreams. Jabr. (Br.) 72,3

اسْتَغْلَا حَزَنًا وَكَدًّا
He was filled with sadness
and grief. Mah. qah. 36,23

B The "emphatic" (II) and the "causative" (IV)
forms of intransitive verbs also take an accusative
object:

أَجْلَسَ الشَّيْخَ سَيِّدَنَا هَرَفِيهً
The sheikh bade the school
teacher and his escorts to
sit down. Hus. ayy. I, 35, 3

أَتَيْتُ لِمَسْحِدِي أَنْ —
It makes me happy to....
Hal. sir. 65,17

فَقَدْ أَتَيْتُ لِي الْجَمَالَ وَخَفِيَّةً
for you have shown me Beauty
and then concealed Her.
Gibr. II, 128, 18

مَا أَبْغَضْتُ مَا جَدُّ وَلَيْسَ اسْتَيْغَفَنَ
Magdalene did not detest
Stephen. Manf. mag. 126, 2

أَلَمْ أَحْرِمَ عَلَيْكَ التَّغْيِيلَ شَهْرًا
كَامِلًا؟
Didn't I forbid you to play
for a whole month?
Manf. sha'. 37,6

أُصِدِّقُ يَا مَوْلَايَ ...
I do believe, My Lord....
Hak. ahl. 166,5

Frequently, some intransitive verbs, such as "to be good," "to be beautiful," "to be long," "to be (come) back," etc. in their "causative" (IV) form, when followed by a verbal noun or a noun related to a verbal idea in the accusative case, become a modification of the action implied by the noun in the accusative:

لَعَلَّنِي أُنِسَ الْكَلْبُ الْبَلَقَ
Perhaps I think unjustly
of you [I do badly by
thinking]. Raih. (Zy.) 33,4

لِيَطِيلَ فِيهَا الْقَامَ
to stay there a long time
[to prolong the stay].
Hus. (Zy.) 25,2

أَطَالَ التَّفَكُّرُ فِي قَوْلِ أَبِيهِ
He thought a long while
about his father's words.
Hus. ayy. I, 143, 12

أَطَالَ التَّنَقُّرُ فِي وَجْهِهِ
He looked at me a long
while. Manf. (Zy.) 30,16

قَدْ كَانَ يُكَبِّرُ مِنَ الرِّحَلَاتِ إِلَيْهَا
He frequently travelled
there. Raih. (Zy.) 23,9

أَعَدْتُ تَنْظِيمَ التَّوَكُّبِ
I reorganized the cortege.
Raih. (Zy.) 23,27

أَنْعِمَ التَّنَقُّرُ
لَا إِلَيْكَ لَا تُحْسِنِ الْكَلَامَ
Look closely. Hak. sul. 73,9
for you do not speak well!
Manf. sha'. 169,3

كَمْ تَحْسِنُ صَنْعًا لَوْ —
You would be doing a good
deed if.... Hak. ahl. 23,15

أَحْسَنَ طَارِيَهُ
He gave him a good education.
Hal. sir. 132,14

لأنه كان يعرف أنه لا يحسن
أعطيناغ البلغمه

because he knew that he
could not use the spoon
well. Hus. ayy. 1,20,9

C Many verbs take two accusative objects, generally one of the person and the other of the thing, but both can also be either persons or things.

In this category are verbs that have the meaning of "to make into something," or "to take as," "to appoint," "to think to be":

أخذت هذا الكتاب تزيديا لي
Maz. (Zy.) 1,8

I took this book as my guide.

قد أخذتني لي شايه

I have taken it for myself
as my place.
Tal. (Br.) 132,1

تعني أنه جعلك والكنجية

Do you mean that he considered
you and the violin as just
one being? Nu'. liq. 13,15

إن الدموع لتجعل الرجل أنقى

Tears make a man into a woman.
Raf. wah. 1,84,17

لقد بدلت ربيعنا شتاء

You have indeed turned our
spring into winter.
Nu'. liq. 28,11

الذي كان يحول النحاس ذهباً

who transformed copper into
gold. Hus. ayy. 1,101,1

قد ظننتي خادماً بها

She had thought I was her
servant. Qal. (Zy.) 21,14

أحسبني بجوياً

Do you think me mad?
Hak. sheh. 120,14

ظننتك أشد رغبية

I think you the most
covetous person.
Mah. qah. 104,21

كنت أحسبك خيراً من ذلك

I thought you better than
that. Hak. sheh. 29,16

"to name," "to call":

الشيء الذي يسمى البعض الضمير

The thing that some call
conscience. Qud. (Br.) 52,2

سماء محمد

He gave him the name Mohammed.
Hal. sir. 108,17

"to fill":

ملأت قلبه حياء

It filled his heart with
shyness. Hus. ayy. 1,19,4

ولكنه الحب يملأ القلب رحمة

but love fills the heart with
compassion and tenderness.
Manf. mag. 34,14

"to ask":

والله نسأل أن —

We ask God to....
al-Raf. (Zy.) 19,26

D The "emphatic" (II) and the "causative" (IV)
form of verbs which are transitives in their first
form also take two accusatives:

أن يعلم تلاميذه الفناء

to teach singing to his
students. Hus. ayy. 1,32,4

أسكنهم الجنة

He placed them in Paradise.
Hal. sir. 5,3

سأعطيك غيرها

I shall give you others.
'Aw. (Br.) 14,23

ألا تعطيني سهلة أسبوعاً

Won't you give me a week's
time? Mah. qah. 109,16

ثم أقرأه آية مرة أخرى

Then I let him read it once
more. Hus. ayy. 1,43,13

أرت الغلام الميت الذي مات

She showed the boy the house
where his father had died.
Hal. sir. 113,9

قَدْ أَرَيْتَ السَّعَادَةَ

for you have shown me happiness. Gibr. II, 128, 15

وَلَكِنْ هَذِهِ الْوُضُوءَةُ لَمْ تَكُنْ
لِتَسْمِعَهَا ذَلِكَ الْهِنْدَاءُ

But this job could not make her forget that vocation. Hind. (Zy.) 32, 25

E When a verb takes two accusative objects in the form of suffixed pronouns, the pronoun of the first person will precede that of the second and the second that of the third.

Both pronouns can be suffixed to the verb:

نَعَمْ أَنْتَ الَّذِي أَرَيْتَنِي هَذَا

Yes, you are the one who made me see it and understand it. Hak. ahl. 112, 9

كَدْتُ أَيْمَ الْكِتَابِ الَّذِي أَهْرَيْتَنِي

I have almost finished the book you lent me. Mah. qah. 17, 18

هَذَا مَا أَهْرَيْتَنِي أَنْسَى مِنْ
إِلَّا قِطْرًا ب

That is the trouble that my name has brought me as an inheritance. Kur. (Zy.) 28, 40

هِيَ عِنْدِي أَنْفَسَ مَا وَهَبَنِي
الْيَوْمَ حَقَّ الْيَوْمِ

In my opinion it is the most precious thing man has ever given to me. Nu'. kan. 7, 3

هَذِهِ رِسَالَةٌ حَلْبِيَّةٌ لِيُونَانُور

This is a letter Leonardo gave to me. Nu'. liq. 85, 5

or one suffixed to the verb, the other immediately following the verb but introduced by the particle *بِ*,
لِكَيْلَهَا سَبْؤِيَّةٌ عَظِيمَةٌ تَحْمِلُنِي أَيَّامَهَا

But it is a great responsibility that you're placing on me. Nu'. liq. 17, 14

هُوَ صَلْبِي الَّذِي أَهْدَيْتَكَ أَيَّامَهُ

It is my cross which I gave to you. Hak. ahl. 119, 3

نَاوَلَنِي أَيَّامَهُ

He handed it to me. Hak. yau. 19, 13

هَذِهِ لِحْيَتِي أُسْلِمْتُكَ أَيَّامَهَا

This is my beard. I am surrendering it to you. Hus. ayy. I, 46, 2

When both personal suffixes are of the third person, the one referring to a human being will precede, regardless of its gender:

أَنَّ النَّسِيحَ يَقْدَحُهَا أَيَّامَهُ

that Christ put it around her neck. Hak. ahl. 45, 8

F When verbs with two (or more) accusatives are used in the passive voice, only one accusative becomes the grammatical subject and is therefore in the nominative case; the other remains in the accusative:

أَيَّامُ الْيَوْمِ نَالَتْ تَسْتَحِقُّ أَنْ تُدْعَى
سَيِّمَهَا

Today you deserve to be called "sheikh." Hus. ayy. I, 45, 2

لَمْ أُعْطَ خُبْرًا

but bread was not given to me. Gibr. III, 83, 12

إِذَا صَحَّ أَنْ تَسْمَى الْفَرُوشَ لَا لَا

if it is right to call money wealth. Maz. (Zy.) 1, 6

سَيِّمِي أَرْبَابًا غَرِيبًا

It is called Arabic literature. Amin duh. I, 14, 14

لَئِنْ هَذَا النَّفْسَ الْأَزْهَرَى أَتَجَدَّ
فِي الْيَوْمِ خَلِيقَةً

because this young man from al-Azhar had been elected *caziph* that day. Hus. ayy. I, 71, 1

لَمْ تُرَفَّقْ وَلَدًا

She was not given a son. Gibr. II, 86, 2

Arab grammarians call these two objects of the verb *النَّبْعُ الْأَوَّلُ*, "first object," which becomes the grammatical subject, and *النَّبْعُ الْآخِرُ*, "second object," which remains in the accusative case in passive constructions.

As one can see from the examples of verbs with two accusatives, both of them are not of the same syntactical nature. The actual complement in the accusative case is only the "first accusative"; the "second accusative" is, in fact, a determination required by the special nature of the verbal meaning. This, however, can be clearly seen only when of the two objects one is a person and the other a thing, since it is then necessary for the accusative of the person to be the "first accusative." When both are either persons or things, the one given precedence will be a matter to be decided by the context.

All verbs, transitive or intransitive, may take their own infinitive, or one with a meaning related to their own, as an object; it will then be in the accusative case. This is what is commonly called the "cognate" or "absolute" accusative: **الْمَقْصُولُ الْمَطْلُوقُ**. Since this expression is a part of a more complex, but typically Semitic, syntactical phenomenon, it is important to discuss it, together with other related constructions (see Paronomasia, page 439ff.):

حَتَّى سَارَتْ مِنَ الْقَاهِرَةِ سَفَرًا
until I left Cairo on a

طِيلًا long trip.
Manf. (Zy.) 30,3

صَاحَ صَوْتَهُ الْمَلَوْنَةُ
He gave his usual shout.
Hus. ayy. I, 43,5

سَارَ الزَّمَنُ سَيْرَةً
Time passed.
Mand. (Br.) 1,18

طَرَدْتُهَا مِنْ هُنَا طَرْدَ الْكَلَابِ
I threw her out as one
would a dog.
Tal. (Zy.) 34,10

G On the other hand, many verbs that can be, and generally are, used with the direct object in the accusative case replace the object with a prepositional phrase in order to express a special stylistic effect, especially in a more indirect approach to the object:

قَدْ سَمِعْتُمُ يَا آلَ اللَّهِ قَالَ
You have heard how the Lord
said to the first man....
Gibr. I, 190,12

In some constructions, the prepositional phrase actually refers to the accusative, which is to be understood as an elliptical construction:

أَنَّ رِيَّانَ — قَدْ رَبطَ بَيْنَ الْأَرْبِ
وَالِدَيْنِ
Renan combined literature
and religion.
Musa adab. 172,11

حَدِّثْنِي عَنكَ
telling me about you.
Hak. sheh. 43,3

يَقُولُ فِيهِ عَنِ أَسْبَابِ الثَّوَرَةِ
relating in it the causes
of the revolution.
al-Raf. (Zy.) 19,5

This type of ellipsis is especially common with verbs that have a general meaning:

(قَدْ كَانَ) يُكَيِّرُ مِنَ الرَّحَلَاتِ لِسَهَا
He used to go there quite
frequently.
Raih. (Zy.) 23,9

هُوَ كِتَابٌ لِلْقَصَبِ يُكَيِّرُ مِنْ عَنَانِ
النَّاجِرِ السِّنْدِبَادِ
That is a book for the
people, praising Sindabad,
the merchant.
Musa (Zy.) 2,23

أَنْ يَغَيِّرَ مِنْ حَيَاتِي الْحَاضِرَةَ
to change anything in my
present life.
Hak. ahl. 79,2

§ 93 THE ADVERBIAL ACCUSATIVE

As previously indicated, besides its function as a necessary complement to the verbal idea, the accusative may introduce complementary modifications of the verb regarding time, place, or any special circumstances surrounding the action.

The accusative's first function, i.e., as the direct object, could be considered the answer to a question introduced by the interrogative pronouns **مَنْ** and **مَا**:

مَا فَعَلْتَ؟ What have you done?

مَنْ رَأَيْتَ؟ Whom have you seen?

while the adverbial accusative would represent the answer to any question introduced by an interrogative adverb:

مَتَى فَعَلْتَهُ؟ When did you do it?

كَيْفَ جِئْتَ؟ How did you go?

أَيْنَ؟ Where?, etc.

In general the adverbial modifications refer to the verb, but they can also modify the subject or object in its relation to the verb. However, Arabic has always had the tendency to use the adverbial accusative in a more independent function within the verbal sentence, and even within the nominal sentence. In the modern language the adverbial accusative in many constructions has become independent of the verb so that it can modify not only any term within the verbal sentence, be it noun or adjective, but also any term within a nominal sentence, thereby specifying the meaning or function of any of its parts or even the sentence as a whole. And also as an independent part of speech, it may modify a preceding idea or statement or refer to a sentence that follows.

§ 94 ACCUSATIVE OF REASON

The accusative case can express the motive or reason why the verbal action takes place, or why the subject performs the action.³⁰ It is called **الْمَعْمُولُ لِهَذَا**

30. The accusative of reason is different from the circumstantial accusative, e.g., there can be no adjective in the adverbial accusative of reason. In many instances, however, the distinction between both will be a question of stylistic appreciation:

أَطْرَقَ بِرَأْسِهِ خَبَاءً

He lowered his head in shame
(ashamed—or—because of shame).
Manf. sha'. 100, 15

"that because of which something is done," by Arab grammarians and can be considered as the answer to a question:

لِمَا؟ why?

The motive should be valid at the time of the action, hence the rule stressed by Arab grammarians that the action and its motive should occur simultaneously. Furthermore, the motive should be attributed, at least logically, to the subject of the action.

The accusative is usually undefined:

أَتَحْسِبُنِي فَعَلْتُ مَا فَعَلْتُ
حَبِيبًا لِلْمَلِكِ؟ Do you think that I did
king? Hak. sheh. 40, 4

إِنَّمَا أَبْكِي خَوْفًا مِنَ الْحَبِيبِ
I am only crying because
I fear love.
Manf. mag. 35, 18

لَكِنَّمَا لَمْ تَفْعَلْ ذَلِكَ خَبَاءً
But she did not do this
because of [her] shyness.
Manf. mag. 17, 5

It can also be defined by a genitive of the object:

هَوَّيَ لَا رَيْبَ قَالَ ذَلِكَ خَوْفَ
الرَّدِّ Undoubtedly he said that
for fear of apostasy.
Hak. (Br.) 43, 3

§ 95 THE ACCUSATIVE OF TIME

A The accusative of time³¹ is generally restricted to words that carry a temporal meaning: time, year, month, week, etc. It indicates the specific time in which the action takes place. The noun in the adjectival accusative then takes the definite article:

31. The accusative of time is sometimes called **الْمَعْمُولُ فِيهِ**
by Arab grammarians; see page 180.

(كَانَ) وَيَذْكُرُ لَهُ حَسَنَ مَعَالِيهِ
إِيَّاهُ يَتَمَّ بِدُرِّ

and he reminded him of his
noble behavior on the night
of Badr. Hal. sir. 288, 16

وَفِي هَذِهِ الْغُرْفَةِ يَحْتَمِلُ صَبَاحَ
كُلِّ يَوْمٍ عَشْرَاتُ الْأَعْيَانِ

and in this chamber, scores
of lawyers meet every
morning. Kam. (Zy.) 4, 9

إِذْ هَبَّ إِلَى فِرَاشِكَ النَّسَاءُ

Go to bed now.
Hak. sheh. 60, 14

مَاذَا أَحْرَزْتَ الْيَوْمَ؟

What makes you sad today?
Hus. 'ala. I, 27, 8

لَمْ أَرَهُ هَذَا النَّهَارَ

I haven't seen him today.
Hak. ahl. 41, 4

فِي أَنْتِظَارِ أَنْ يَمُودُوا إِلَى
مَكَّةَ النَّعَامِ الْتَقِلَ

In the expectation of going
back to Mecca the following
year. Hal. slr. 375, 21

تَكْرَمُ بِالْحَفْهِ إِلَى بَيْتِي عَصَرَ
الْيَوْمِ

Please come to my house
this afternoon.
Mah. qah. 108, 21

تَأْتِي كُلَّ يَوْمٍ إِلَى هُنَا

You will come here every
day. 'Aww. (Br.) 15, 25

It is also used as an indefinite adverbial modification
of time 32

لَا حَقَّ شَيْخِ الْجَمْعِ لَيْلًا وَنَهَارًا

The specter of hunger chased
him day and night.
Mah. qah. 52, 6

أَيْهَا الْثَانِيَةَ لَيْلًا

that it is 8 p.m.
Gal. (Zy.) 21, 16

اخْتَارَ يَوْمَ الْجُمُعَةِ صَبَاحًا لـ

He chose Friday morning
to.... Mah. qah. 82, 21

النَّسَاءُ الرَّأْيِيَّةُ سَاءً

4 p.m. Mah. qah. 64, 18

32. Note the following:

كَانَ يَحْكُمُ وَقَدْ آكَ فِي وَالِدَيْهِ

Then he thought of his parents.
Mah. qah. 123, 19

عَدَا سَاءً
Mah. qah. 130, 18

With the substantive *يوم*, "time," in the singular,
the accusative expresses either a single action (see
page 362) or simply a temporal indeterminateness:

أَتَى أَذْكُرُ قَوْلَهَا يَوْمَ —
I remember her saying once....
Gibr. II, 73, 5

جَدَاءُ يَجِدُ يَوْمَ فِي السَّنَةِ
sandals which were remade
once a year.
Hus. ayy. I, 39, 1

وَقَفْتُ يَوْمَ بَابِ كُنْيَةٍ —
I once stood at the door
of a bookshop....
Maz. (Zy.) 1, 1

The dual or plural of a noun in the accusative
case expresses the number of times, or simply an in-
definite repetition of the action:

قَدْ رَأَيْتُ بَرَارًا يَتَنَبَّيْ أَنْ —
Many a time I saw with my
own eyes that....
Q. Amin (Zy.) 5, 9

عَلَى أَنَّهُ خَلَا إِلَى بَيْتِي الْكَلَامِ
أَحْيَانًا كَثِيرَةً
But he was alone many times
during a part of the meal.
Hus. ayy. I, 22, 2

دَخَلْتُهَا مَرَّارًا
I have been inside several
times. Nu'. liq. 62, 2

and also with numerals in agreement with an expressed
or understood noun, *يوم*:

نَادَيْتُهَا ثَانِيَةً وَثَالِيَةً
I called her twice, three
times. Nu'. liq. 37, 11

كَانَتْ تَسْأَلُ نَفْسَهَا أَلْفَ يَوْمَةٍ
فِي كُلِّ يَوْمٍ —
She asked herself a thousand
times every day....
Hus. ayy. I, 127, 8

الْحَمْدُ لِلَّهِ أَلْفَ مَرَّةٍ
Praise be to God a thousand
times. Mah. zuq. 24, 13

Note however the following (see also page 386):

أُفْسِمُ بِاللَّهِ ثَلَاثًا
I swear it by God three times. Hus. ayy. I, 43, 13

Here we should mention such indefinite temporal expressions as:

ذَاتَ يَوْمٍ on a certain day.
'Aww. (Br.) 12, 7
ذَاتَ لَيْلَةٍ on a certain night.
Hak. ahl. 45, 8
ذَاتَ سَاعَةٍ on a certain evening.
'Aww. (Br.) 16, 16

B The accusative of time can also express the temporal extension during which the verbal action takes place, or how long the verbal action lasts, as a definite or indefinite temporal determination:

فَلَيْشَ حَافِيًا أُسْبِطًا أَوْ
أَسَابِيعَ³³
He would walk barefooted for one or more weeks.
Hus. ayy. I, 39, 2
بَقِيَ كَذَلِكَ زَمَنًا
He remained in this position for some time.
Nu'. 11q. 74, 15
أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً
He stayed with her a day and a night.
Hus. 'ala. I, 29, 7
بَعْدَ أَنْ اتَّبَعُوهُ زَمَنًا طَوِيلًا
after they had followed him for a long time.
Hai. sir. 197, 9
أَلَمْ أَحْرِمَ عَلَيْكَ التَّغْيِيلَ شَهْرًا كَامِلًا؟
Didn't I forbid you to play for a whole month?
Manf. sha'. 37, 6
لَيْتَ طِرَالَ يَوْمٍ سَتَقْدِرَا
He spent the whole day thinking. Mah. qah. 111, 15

33. Concerning a main clause after a *أَن* clause, see Vol. III.

أَقَامَ فِي الْبَاهِرَةِ أُسْبُوعَيْنِ أَوْ أَكْثَرَ مِنْ أُسْبُوعَيْنِ
He spent two weeks or more in Calro. Hus. ayy. II, 3, 1
وَلَسَوْفَ يُحَارِبُ هَيْتَلِرَ عَشْرِينَ عَامًا
and Hitler will certainly fight for twenty years.
Mah. zuq. 43, 19

أَقَامَ مُحَمَّدٌ فِي الصَّحْرَاءِ سَنَتَيْنِ
Mohammed stayed in the desert two years.
Hal. sir. 110, 12

وَيَقْرَأُ النَّصِيحَةَ سَاعَةً أَوْ سَاعَتَيْنِ
and he would make the boy read for one or two hours.
Hus. ayy. I, 63, 3

إِنَّ الدَّوْلَةَ الْأُمَوِيَّةَ لَوَ قَبِرَ لَهَا
أَنْ يَسْتَبْرَأَ فِي الْحُكْمِ الزَّمَانَ الَّذِي
حَكَمَتْهُ الدَّوْلَةُ الْمَعْيَايِيَّةُ لَ —
If it had been possible for the Umayyad dynasty to remain in power during the time in which the Abbassids ruled, certainly....
Amn duh. I, 2, 14

A noun preceded by the definite article is only seldom used to express an indefinite or undetermined span of time:

يَسْكُنُ الرَّجُلُ بَيْنَهُمْ بَحْلَرٍ صَاحِبِهِ
السَّنِينَ وَلَا يَعْرِفُ مَنْ هُوَ
Any of them could live near his neighbors for years without knowing who he was.
Amn (Zy.) 36, 11

C The temporal accusative can modify any part within the verbal sentence:

رَأَيْتُكَ يَا مَجْدَلِينَ بَعْدَ انْفِرَافِنَا
عَامًا كَامِلًا
I saw you, Magdalene, after our separation of a whole year. Manf. mag. 112, 13
أَتَى أَنْذَرُ قَوْلَهَا مَرَّةً —
I remember her saying once....
Gibr. II, 73, 5

In nominal sentences, it is quite frequently used to modify the temporal meaning of a participle:

هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ
He is silent most of the time. Raf. wah. I, 114, 18

لَكِنِّي ذَاهِبَةٌ قَرِيبًا إِلَيْهِ

but I shall go to him presently.
Nu'. 11q. 40,10

فَقَرَأْتُ مِنْ تَحَرُّاتِ الدِّمَاءِ وَالْذُّمُوعِ
الْمُتَدَقِّقِ لَيْلًا وَنَهَارًا فِي أَوْدِيَةِ
الْأَرْضِ وَسَهْلَيْهَا

drops from the river of blood, and tears pouring day and night into the valleys and onto the plains of the earth.
Gibr. III, 89, 19

As a temporal adverb, it can be used even within a nominal sentence:

فِي نَفْسِنَا اللَّيْلَةُ حَيْثُ إِلَى التَّغْيِيرِ

Our souls long for poetry tonight. Gibr. III, 148, 8

أَنْتَ ضَيْفِي اللَّيْلَةَ

You are my guest tonight. Manf. sha'. 60, 5

أَنْتَ الْيَوْمَ حَبِيبِي

Today you are my betrothed. Manf. mag. 43, 8

فِي بَارِيسِ هَذِهِ الْيَوْمَ حَرَكَةٌ لَدَيْهِ

In Paris there is at present a literary movement. Musa adab. 107, 11

D A temporal determination can be expressed by using, as circumstantial accusatives, the participles or verbal nouns of verbs related to time (see page 194):

كَانَ يَسْتَيْقِظُ سَكْرًا

He used to awaken early. Hus. ayy. I, 9, 4

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَ

He felt the need to drink it every morning and evening. Hus. ayy. II, 33, 11

وَلَكِنَّهُ لَا يَذْكُرُ أَكَّاكَ يَتْرُكُهَا

but he does not remember whether he was reading it for the first time or re-reading it.

بَارِئًا أَمْ مُعِيدًا

Hus. ayy. I, 33, 5

حَتَّى إِذَا كَانَ الْعَصْرُ أَقْبَلَ عَلَيْهِ
أَصْحَابُهُ هَوَانَهُ يَمُرُّهُمْ مِنَ الْكُتَّابِ

In the afternoon his friends and [school-] mates came to him at their departure from school. Hus. ayy. I, 63, 5

In addition, a noun, alone or followed by an adjectival qualification in the accusative of circumstance can imply a restriction on the validity of the statement to the time expressed by the adjectival qualification or to the temporal sphere suggested by the noun:

الشَّيْطَانُ الَّذِي كَانُوا يَخِفُّونَ
بِهِ صَغِيرًا

the Devil with whom people used to frighten us when we were children. Manf. mag. 109, 2

فَكَمْ كَانَ يَتَشَقَّى طِفْلًا لَوْ اسْتَطَاعَ
أَنْ يَخْلُوَ إِلَى طَعْمَائِهِ

and many a time, when he was a child, he wanted to eat alone. Hus. ayy. I, 21, 15

أَمَّا تَوَلَّى أَمْرَاتِهِ فَتَأَةِ حَبِيبَةٍ
جَلِيفَةٍ

that she had known his wife as an impatient, clumsy girl. Hus. ayy. I, 142, 9

وَلَا تَتَسَبَّحْ فِي حَيَاتِي أَكْثَرَ مِنْ
إِلَى تَغَايِ عَلَيْكَ طِفْلًا وَتَلَانًا وَتَقَى

Nor will there be enough during my lifetime for more than what I spent on you when you were growing up. Manf. mag. 64, 6

E A correlative repetition of the same word in the accusative of time gives the idea of temporal indeterminateness:

وَلَكِنَّهُ كَانَ يَحْدُثُ فَيُظْهِرُ لِي
أَحْيَانًا فِي صُورَةٍ — وَأَحْيَانًا
أُخْرَى —

but he came back and appeared to me, some times as..., and some times.... Maz. (Zy.) 10, 38

The correlative noun can be omitted in the second part when it is accompanied by an adjective expressing the correlation:

أَنَا أَنَا تَبَقِيْتُ وَأَنَا أَنْظَرُ إِلَيْهِ
I remained standing, glancing
from him to Baha.
Nu'. 11q. 102,2

It can also express succession:

أَنَا بَعْدَ أَنْ
time after time.
Hal. sir. 12,9

مَرَّةً بَعْدَ مَرَّةٍ
time after time.
Tal. (Br.) 128,5

\$ 96 ACCUSATIVE OF PLACE

The accusative of place³⁴ expresses, with a defined or undefined accusative, the point toward which the action is directed:

الْعَمَلُ النَّاسَ مِنْ بَيْنَةِ كِسْرَةٍ يَحْتَسِبُونَ
عَنْ صَاحِبِ الصَّوْتِ
The people looked around
to the right and to the
left, searching for the
owner of the voice.
Manf. sha'. 37,8

نَظَرَ بَيْنَنَا وَبَيْنَنَا
He looked right and left.
'Aww. (Br.) 13,27

أَرْسَلَ بَصْرَةَ نَاجِيَةِ الْخَدَلِ
He looked toward the en-
trance. Mah. qah. 92,9

وَضَعَ النَّبِيَّتَ جَانِبًا
He laid the case aside.
Nu'. 11q. 103,12

أَحْسَتُ بِدُورٍ يَكُنُّ بِرِسْبِهَا أَرْثَا
She felt a dizziness that
almost caused her to fall
to the ground.
Ghur. (Zy.) 31,53

رَفَعَ يَدَهُ إِلَى الْأَرْضِ
He threw it to the ground.
Ayy. (Br.) 33,7

34. Arab grammarians not always make a distinction between place and time, both being called *المَقَامُ* 'the place', 'that (time/place) in which something is done.'

بَدَأَ الثَّلَاثَةُ يَتَوَلَّوْنَ وُجُوهَهُمْ
شَطْرَ الدَّارِ
The three began to turn
their faces toward the
house. Sib. (Br.) 111,6

The place in which the action occurs will be in the accusative case only when it is merely an indefinite or general local determination. The noun, however, may be defined by a specifying genitive:

شَمَالَ الْقَاهِرَةِ
north of Cairo.
Tal. (Br.) 123,5

جَاءَ جَدِّي مِنْ بَدِينَةِ السَّلْيَابِيَّةِ
بَيْنَ بِلَادِ الْأَكْرَادِ شَمَالَ الْبِرَاقِ
My grandfather came from
the city of Sulamaniya
in the province of Akrad
in the northern Iraq.
Kur. (Zy.) 28,4

اِسْتَدَتْ اِسْرَاطُهُمْ فِي اِسْنَائِهِمْ
إِلَى الْأَنْدَلُسِ قَرِيبًا إِلَى الْبَحْرِ
وَالْقَيْمِ شَرْقًا
during which their empire
reached Spain in the west,
and India and China in the
east. Hal. sir. 9,8

اِسْنَاخُوا فِي الْأَرْضِ حَتَّى تَصْبِرَ
أَعْلَانَهُمْ عَلَى ضَغَائِفِ الْكَلَجِ شَرْقًا
وَشَرْطِ الْوَسْطِ الْأَطْلَسِ وَبِقَائِ
نَهْرِ لُحَا شَمَالَ وَأَوَاسِطِ أَفْرِقِيَا جَنُوبًا
They spread all over the
world until they hoisted
their banners on the shores
of the river Granges in the
east and the coasts of the
Atlantic in the west; on
the shores of the river Loire
in the north and Central
Africa in the south.
Djir. tar. II, 215,10

عَلَى الْمَكَابِلَةِ الصَّغِيرَةِ قُرْبَ سِرِّي
خَارِجَ الْكَهْفِ
on the small table near
my bed. Din (Zy.) 3,22

خَارِجَ الْكَهْفِ
outside the cave.
Hak. ahl. 34,3

The accusative of place may also be more closely related to the noun it refers to by means of a suffixed pronoun:

حَلَّ تَكَابُهَا إِلَيْهَا غَضُوبٌ
Angry deities took their
place. Gibr. I, 65,4

عَقِيدٌ تَهْدَيْتَ وَلَمْ يَنْتَظِرْهَا

Convictions were destroyed but not replaced.
Amin (Zy.) 7, 12

The following expressions should be understood as paronomastic uses of the accusative of place (see page 444):

قَامَ فِي الْمَلِكِ مَقَامَهُ

He succeeded him in the reign. Hai. sir. 77, 12

أَوْ مِنْ يَحِلُّ مَحَلَّهُ

or whoever takes his place.
Kam. (Zy.) 4, 36

كَانَ الْوَزِيرُ قَائِمًا مَقَامَ الْخَلِيفَةِ

The Vezir replaced the Caliph in all affairs.
Amin duh. I, 173, 12

يَحْلُونَ مَحَلَّ الْعَادَاتِ الْغَرِبِيَّةِ

and they replaced the Arabic customs with Persian customs.
Amin duh. I, 110, 13

عَادَاتٍ فَرَسِيَّةٍ (رَجُلَانِ) يَتَوَلَّانِ مَقَامَ الْحَاجِبِ

(two men) who took the place of the chamberlain.
Hus. ayy. I, 73, 12

The accusative of place may be a closer determination of any part of the sentence and may also be used with nominal sentences:

وَالْمَرَأَتَانِ جَالِسَتَانِ تَسْمِعَانِ

while the two women were sitting listening to the howling of the wind outside.
Gibr. I, 156, 16

وَلَوْلَا الْآرْيَاحُ خَارِجًا

أَيْنَ هَذَا؟ خَارِجَ الْكَهْفِ

"Where is this?" "Outside the cave." Hak. ahl. 34, 2

هَذَا مَا كَانَ يَقُولُ الْإِنْكَلِيرُ

This is what the British say and [also] some Arabs outside of Hijaz and Iraq.
Raih. mul. 28, 16

وَمِنْ الْمَرْبِ خَارِجَ الْحِجَازِ وَالْمِرَاقِ

§ 97 ACCUSATIVE OF MEASURE

The accusative of measure is related to other adverbial specifications; it is a determination of the action. There is a difference, however, since the accusative of measure presents a quantitative modification as an answer to the question 'كم', "how much?" "how many?"

لَمَّا نَقَصَ حُبُّهَا إِيَّائِي ذُرَّةً وَاحِدَةً

Her love for me would not diminish in the least.
Manf. sha'. 239, 11

بَعْضِ خُطْوَةٍ أَوْ خُطْوَتَيْنِ

He would go up one or two steps. Hus. ayy. II, 7, 3

عَلَى أَنَّ حَيَاتَهُ تَغَيَّرَتْ بِبَعْضِ النَّشِيِّ

but his life changed somewhat. Hus. ayy. I, 67, 7

أَحَزَنَ ذَلِكَ بَعْضَ النَّشِيِّ

That saddened him somewhat.
Hus. ayy. I, 56, 11

ذَنَا نَسِهَا خُطْوَةً

He took one step.
Mah. gah. 76, 1

ضَحَكَ بِلَ شِدْقِيَّةٍ

He laughed heartily [the filling of his jaws].
Ayy. (Br.) 27, 4

ثُمَّ إِنَّ قَوْسًا اقْتَسَمَتْ جَوَانِبَ

الْبَيْتِ أَرْبَعَةً

Then the Korish divided the sides of the House into four. Hai. sir. 125, 10

يَحِلُّ شَهَادَةً تَائِلَ شَهَادَتِهِ

بَلْ تَوَلَّوْهَا دَرَجَةً

holding a diploma similar to his, and even somewhat better than his.
Ayy. (Br.) 31, 24

يَعْمَدُ سِتِّيَ بِلَ عَنْ —

It was 200 miles from....
Raih. mul. 118, 11

لَمَّا كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ

الطَّلَاطِ شَيْئًا

He was perhaps a little older than these students.
Hus. ayy. II, 63, 4

At times, it will be a question of literary appreciation, and thus beyond the scope of syntax, to determine the nature of the adverbial modification intended by the writer, e.g.,

لَدَعِي أَحَابِلَ مَرَّةٍ أُخْرَى
Hak. sheh. 161, 14
Let me try once more.

أَتَى أَذْكَرَ قَوْلَهَا مَرَّةً —
Ibr. II, 73, 5
I remember her saying once...

(Refer also to the examples given as adverbial accusative of time, page 173ff.)

§ 98 RESTRICTIVE ACCUSATIVE (OR ACCUSATIVE OF SPECIFICATION)

The adverbial modification generally known as the "accusative of specification" is actually a restriction. It indicates the concrete meaning intended by the speaker, with the exclusion of any other possible application. Hence, the restrictive accusative is especially common and even necessary in some constructions in which one of the parts has a general meaning. It is always a grammatically undefined substantive.

In verbal sentences, the restrictive accusative is related to the construction of some transitive verbs with two accusative objects in which the second, the so-called *المفعول الثاني*, "second object," is in fact a restrictive apposition that has become independent as an adverbial restrictive specification.

A Hence, it can be used with any verbal construction

وَيُفْرِحُونَ وَيَقْدِرُونَ أَسْلِيًا
commenting on and imitating it with regard to style and meaning. Far. (Zy.) 17, 17

هِيَ تَنْتَلِفُ عَلَيَّ
They were of different heights. Rath. mul. 211, 18

35. This adverbial accusative is called *التعريف* by Arab grammarians.

أَتَيْتُ سَتِيهِبَهَا خُلُقًا وَبَيَانًا
that you would imitate her in virtue and faith.
Hak. ahl. 42, 15

يَا أَزْكَرَ أَيُّ سَمِيتَ قَطَّ شَيْئًا
يَا زَيْدُ عَدُوَّةٍ وَبِخْرًا
I do not recall ever having heard anything as sweet and charming as this.
Hus. 'ala. II, 6, 2

لَقَدْ كَانَ يَكْفِينِي رَدًّا عَلَى
هَذَا أَنْ —
I think it an adequate reply to this....
Hal. sir. 47, 8

B As an adverbial specification, the restrictive accusative has become independent of the verb, so that it can be, and often is, used with nominal forms, i.e.,

a) with substantives:

بَعَيْتُهَا بِخَمْسِينَ دِينَارًا
I sold it for 500 golden dinars. Hak. sul. 84, 11

بَعِثْتُهُ دِينَارًا
for ten golden dinars.
Hak. sul. 15, 6

وَصَبِّكَ دَلِيلًا عَلَى نَيْلِكَ قَوْلَهُمْ —
and their words should be proof enough for you that....
Hal. sir. 30, 10

تَقْبِضُ الثَّمَنَ دَهَبًا وَالشَّيْرَ
يَقْبِضُ السَّمَكَةَ هَوَاءً
You take the price in gold and the buyer takes a fish that does not exist.
Hak. sul. 15, 13

خَسِينًا كَلَامًا
That is enough talk.
Mah. zug. 144, 9

The accusative following certain numerals (see page 367) is also restrictive:

أَحَدٌ عَشَرَ شَيْئًا وَثَلَاثَةً
وخمسون نائياً
eleven sheikhs and fifty-three deputies.
Kam. (Zy.) 4, 6

بَعْدَ فُرَاقٍ خَمْسَةِ عَشَرَ عَامًا !
after a separation of fifteen years!
Mah. qah. 56, 13

بَعْدَ أَنْ مَلَكَهَا اثْنَتَيْنِ وَصِمِينَ
 سِتَّةٌ after they had ruled for
 seventy-two years.
 Hal. slr. 77,7

b) with adjectives in the relative form,
 especially with those of general meaning (see page 479f.)

أَنْتُمْ أَكْثَرُ النَّاسِ طَمَعًا
 You are most ambitious.
 Gibr. I, 166, 15

أَنْتَ أَحْصَنُ النَّاسِ حَقًّا
 You are most fortunate.
 Manf. sha'. 29, 15

صَاحِبَهَا أَطْوَلُ يَنْهَ قَائِمَةً
 Their owner was taller
 than he.
 Manf. mag. 60, 17

§ 99 CIRCUMSTANTIAL ACCUSATIVE

The circumstantial accusative, also call accusative of "state or condition" or simply—as the Arab grammarians do—حال, expresses a temporary circumstance of the noun to which it refers.

The noun in the circumstantial accusative primarily modifies a substantive and is most often an adjective or a participial form agreeing in gender and number with the substantive it modifies.

At times substantives are also used as circumstantial modifications (see G below) and are always in the accusative. Agreement, however, will be the same as that of substantives in apposition (see page 68f). Because of the temporal aspect of the adverbial circumstance, this modification is basically used only with verbal sentences and even then only when the verb has already been expressed; otherwise the modification of the noun is generally understood as a predicate of a nominal sentence and therefore is not in the accusative but in the nominative case. Moreover, the adverbial accusative, most often grammatically undefined, can at times be followed by a genitive determination (see E below), but never by the definite article.

On the other hand, the noun which the circumstantial accusative modifies is always grammatically defined—by the definite article or a subsequent noun in the genitive

case. Adjectives or participles modifying a grammatically undefined noun follow it immediately, agreeing with it in case.

A The circumstantial accusative may primarily modify the subject of the verbal sentence:

اَلْتَفَتَ اِلَيَّ مَذْهُولًا
 He turned to me, perplexed.
 Maz. (Zy.) 1, 39

فَجَمَّ اَلْقَلْبُ سُرْعًا عَلٰى فَنَالِي
 لُبَّانٍ Night came rapidly over the
 northern part of Lebanon.
 Gibr. (Zy.) 8, 1

قُلْتُ مَتَابَا هَلَا —
 I said, pretending ignorance....
 Jabr. (Br.) 74, 13

اَنْتَ تَسْبِيْرِيْنَ نَحْوِ الْاَبْدِيَّةِ سُرْعَةً
 You are hastening toward
 eternally. Gibr. II, 129, 4

لَيْثًا بَعْدَ ذَلِكَ سَاعَةً صَامَتَيْنِ
 After this they were silent
 for a while.
 Manf. mag. 30, 4

or the accusative object of the verb:

(اَللَّسَاءُ) نَفَقْتِ يَتِيمًا اِلَى اَلدَّيْرِ
 [Heaven] banished me as an
 orphan to the monastery.
 Gibr. I, 164, 10

حَتَّى رَأَى بَابَ اَلْحَدِيْقَةِ
 مَفْتُوحًا بَيْنَ يَدَيْهِ until he saw the garden gate
 open before him.
 Manf. mag. 32, 11

رَأَى فَمَ مَفْتُوحًا
 He saw his mouth open.
 'Aw. (Pr.) 19, 5

كَأَنَّمَا قَدْ سَمِعْتِنِي مَلِكًا
 as though she had heard me
 thinking. Gibr. I, 112, 14

B The circumstantial adverbial accusative, having become independent of the verb, is frequently used with a nominal sentence, especially when the nominal sentence has a participle as one of its elements:

لَهُمْ عِشٌّ وَوَتٌّ وَلَنَا الْمَوْتُ مُكْرًا

They live and die, but we only have a recurring death.
Raf. wah. I, 89, 13

مَا بَالُ الْيَقِينِ هَاجِمًا؟

Why is this holy man so furious? Hak. ahl. 123, 5

مَا بَالُكَ رَاجِمًا؟

Why are you so silent? Hak. sheh. 139, 4; 119, 15

وَأَنْ هَاجِمًا لَبِي رَحْلِيهِ يَوْمًا عَائِدًا
مِنْ الشَّامِ كَأَنَّا بِبَغْدَادِ أَنْ رَأَى امْرَأَةً —

and Hashim was on his journey back from Syria, going by Yathrib, when he saw a woman.... Hal. sir. 98, 4

سَعَرَانُو قَادِمٌ إِلَى سَبِيلِ رُكْمَانِ
حَاجِلًا قِيَارَةً

Cyrano arrives at Roxane's house carrying his guitar.
Manf. sha'. 147, 1

جَرَى كُلُّ ذَلِكَ وَأَنَا وَاقِفٌ هَهُنَا
وَقُوفُ امْرَأَةٍ أَمَامَ الْأَشْيَاحِ السَّاقِرَةِ
مُكْرًا بِالشَّرَائِعِ الَّتِي وَصَّيَهَا الشِّعْرُ
لِلنَّبِيِّ

All this happened while I was standing there like a mirror before passing ghosts, meditating about the laws imposed by man on man.
Gibr. I, 130, 9

أَنَّ رِجَالَ الْقَوَائِلِ هُؤُلَاءِ كَانُوا يَحْمِلُونَ
مِنْهَا مَخَارِبَ لِحْيَا سِيَمٍ سَوَاءٍ مِنْهُمْ
الْقَارِ مَوْنٌ مِنْ نَاجِيَةِ الْيَمَنِ قَاصِدِينَ
فَلِسْطِينَ وَالْقَارِ مَوْنٌ مِنْ فَلِسْطِينَ
مُجِيبِينَ إِلَى الْيَمَنِ

and that the people of the caravans used some of them as camp sites for their tents, either when going from Yemen to Palestine or on their way from Palestine to Yemen.
Hal. sir. 85, 15

It may also modify any nominal part of the sentence:

لَمْ يَدْرِ أَحَدٌ أَنِّي عُدْتُ بِهَا
قَارِعَةً إِلَى الْيَمَنِ

Nobody knew that I returned to the harbor with her [ship] empty. Gibr. III, 55, 17

(الْقَائِلُ) لَا تَصْبِرْ عَلَى مَا نَدُّنَ
الْحُرِّيَّةَ كَأَيَّةِ الْقُرَى وَبَلَدٍ سَرَةٍ
وَلِلْقَبِيلَةِ كَيْبَا

(The tribes) will not endure a freedom that is not perfect for the individual, for the family, and for the whole tribe. Hal. sir. 79, 3

أَبُي نَبِيكَ قَرَحًا بِرُفْقَةِ أَوْلَادِهِ سَمِينَ
يَدِيهِ سَالِسِينَ مَسْفُطِينَ

A father cries with joy seeing his sons before him safe and happy.
Manf. mag. 101, 15

عَارَتْ أُمُّ أَيْمَنِ بِالْقَائِلِ إِلَى
كَلْبَةٍ سَتِيمًا وَجِيمًا

Um Aiman returned to Mecca with the lonely and weeping child. Hal. sir. 113, 16

يَوْمَ الثَّيَابِ الْجَدِيدَةِ عَلَى الْكُلِّ
إِسْتِعَارًا لَهُمْ يَأْنِ —

The day when everyone wears new clothing making all of them feel that....
Raf. wah. I, 30, 8

Here we should mention **أَجْمَعِينَ جَمِيعًا** "all together," "all of them," which were originally circumstantial accusatives and are now quite often used in a nominal or verbal sentence to emphasize totality as implied by a plural or a collective noun (see Vol. I, § 8 and 28):

جَلَسْنَا جَمِيعًا سَاكِنِينَ

All of us sat down in silence. Gibr. II, 21, 14

لِيُخْرِجُوا عَنِّي جَمِيعًا

Get out, all [of you].
Manf. mag. 189, 17

صَاحَ السَّاقُونَ وَالْمُسِيْقُونَ جَمِيعًا

All the actors and musicians shouted. Manf. sha'. 75, 1

كُنَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ

All of us used to sleep on the ground.
Ayy. (Br.) 71, 25

نَحْنُ جَمِيعًا رِجَالُ الْبَحْرِ

We are all short-sighted.
Hak. sul. 22, 1

مَا يَعْرِفُهُ النَّاسُ أَجْمَعِينَ

What everybody knows.
Tag. (Zy.) 3, 18

The adverbial accusative is used after a single noun in stage directions:

السَّاحِرُ (خَارِجًا مِنْ دَارِهِ)

The sorcerer (coming out of his house).
Hak. sheh. 13, 6

شَلِينِيَا (ذَاهِبًا إِلَيْهِ وَسَيِّدًا
Mashliniya (going to him
and leaning on him).
Hak. ahl. 90,2

شَلِينِيَا (تَنْفِجًا فِي غَيْظٍ)
Mashliniya (bursting out
in anger).
Hak. ahl. 113,6

C In an independent position, referring to the statement rather than to a specific part, the circumstantial accusative becomes equivalent to a modal or circumstantial adverb; in those cases there is no agreement in gender or number:

أَنَّ الْفَقْرَاءَ لَا يَحْمِلُونَ النَّاسَ
The poor do not know de-
spair. Jabr. (Br.) 72,6

كَانَ أَهْلُهُ يَحْمِلُونَ فِي الْقَرْيَةِ
His family lived in the
village, not far from
Cairo. Hus. ayy. 11,53,15

D Two or more adverbial accusatives go together asyndetically if they are adjectival nouns:

بَقِيتَ أَنَا صَامًا مُتَعَمِّرًا بِكَلِمَاتِهَا
I was silent, thinking
about her words.
Gibr. 11,31,21

أَمَا أَنَا فَبَقِيتُ وَاقِفًا سَمِيرًا وَحْدِي
As for me, I remained
standing alone.
Gibr. 11,92,10

تَبِعَهَا طَرَفًا صَامًا مُتَعَمِّرًا
He followed her, his head
hanging, silent and op-
pressed with a feeling of
shame. Mah. qah. 77,2

رَأَى قَمَّةً مَفْتُوحًا —
He saw his mouth open....
'Aww. (Br.) 19,5

They can also be used syndetically, especially when the circumstances expressed by the adverbial accusatives occur in succession and refer to correlative times:

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَ
He felt a need to drink it
every morning and evening.
Hus. ayy. 11,33,11

الْتَفَتَ إِلَيْهِ سِتْرَ بَلَاكٍ مُخْفَا
Mr. Black turned to him,
glancing and smiling at him.
Hak. (Zy.) 11,19

شَلِينِيَا (ذَاهِبًا إِلَيْهِ وَسَيِّدًا إِيَّاهُ)
Mashliniya (going towards
him and leaning on him).
Hak. ahl. 90,2

Substantives in the circumstantial accusative are used syndetically (see also page 496):

دَخَلَهَا نَفْسٌ مُرَاجِعًا وَقَلْبًا كَبِيرًا
He entered [the school] as
an adolescent, all heart,
a lively spirit, and a
brilliant intelligence.
Mah. qah. 13,3

E The circumstantial accusative is usually under-
fined: it may, however, be defined by a genitive con-
struction, but is never found preceded by the definite
article:

وَقَفَ أَمَامَهُ مُتَكَبِّرُ الْيَدَيْنِ
He stood before him with
his arms crossed.
'Aww. (Br.) 11,23

جَمَعَ صَاحِبُنَا مِنَ التَّنَظُّرَةِ
Our friend went out of the
room with his head bowed.
Hus. ayy. 1,59,5

لَئِنْ كَانَ يَكْرَهُ أَنْ يَنَامَ
for he disliked sleeping
with his face uncovered.
Hus. ayy. 1,7,3

رَأَى قَمَّةً مَفْتُوحًا سَفِيفَ الشَّفَتَيْنِ
He saw his mouth open with
his lips wide apart.
'Aww. (Br.) 19,5

وَحْدٌ, in the circumstantial accusative, is always
defined by a suffixed pronoun which refers to the
governing noun:

أَتَبْقَيْنَ وَحْدَكَ هُنَا ؟
Will you stay here alone?
Hak. ahl. 124,1

كَانَ سَيِّدَنَا لَا يَتَّقِي بِصُوتِهِ
وَلِسَانَهُ وَحْدَهُمَا
The schoolteacher did not
sing with his voice and
mouth alone. Hus. ayy. I, 32,7

أَمَا أَنَا فَتَبَقَيْتَ وَاقِفًا مُتَنَفِّدًا وَحْدِي
As for me, I remained standing
and alone. Gibr. II, 92,10

أَأَنْتَ وَحْدَكَ فِي هَذِهِ الدَّارِ ؟
Are you alone in this house?
Hak. sheh. 17,14

فَأَنَّهُ وَحْدَهَا هِيَ أُمُّ قَلْبِهِ
for only his mother is the
mother of his heart.
Raf. wah. I, 33,13

فَلَا يَمَانُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ
لَا يَحْتَاجُ إِلَى سَجْدَةٍ
For faith in God, the One,
the Unique, does not need
miracles. Hal. sir. 56,7

F As for the position of the circumstantial accusative within the sentence, it follows its governing noun, though not necessarily immediately afterward:

أَرْسَلْتَنِي إِلَيْكَ تَذَكُّرًا لِجَنَّةِ
الْبَيْعَةِ السَّامِيَةِ
I sent them to you in
memory of [your] great
kindness. Manf. mag. 35,4

أَنْ تُحَسَّ الْأَزْهَرُ مِنْ حَوْلِكَ نَائِمًا
to feel the al-Azhar asleep
around him.
Hus. ayy. II, 16,16

جِئْتُ صَاحِبِنَا مِنَ الْمَنَظَرَةِ
مُتَكِنًا الرَّأْسِ
Our friend left the room
with his head bowed.
Hus. ayy. I, 59,5

جَلَسَ عَلَى كُرْسِيٍّ قَرِيبًا مِنَ الْفِرَاشِ
He sat on a chair not far
from the bed.
Mah. gah. 37,1

As we have mentioned above (see page 186), the adverbial accusative is only seldom found preceding

the verb; however, it still follows the noun it modifies:

الْعِرَاقُ - شَاوِعًا بِوُفْرِ خَيْرَاتِهِ
السَّامِيَةِ، وَمُقَرَّرًا تَارِيخَهُ الْتِجَارِيَّ،
وَمُذَكَّرًا لِقَوَامِ الْإِنِّظَامِ الْإِقْصَارِيِّ
الْحَدِيثِ - يَهْجُو نَحْوُ —
Iraq, aware of its abundant
material resources and re-
asserting its mercantile
history and reaching [new]
stature in the modern eco-
nomic system, is heading
toward....
Bat. (Zy.) 12,41

G The circumstantial accusative can be

a) an adjective:

رَأَيْتُ كَاتِبِي نَفِثَ حَبِيَّةً
It seemed to me as if I
had been buried alive.
Hak. ahl. 42,4

وَجِدَ قَتِيلًا
He had been found murdered.
Gibr. I, 156,3

أَمَّا عَسَى أَنْ يَضَيَّعَ هُوَ وَجِدًا
فِي الْوَرِيعِ ؟
What could he do alone in
the building?
Hus. ayy. II, 180,5

b) an active participle:

أَنْتِ تَسْبِغِينَ نَحْوَ الْأَيْدِيَةِ سُرْعَةً
You are hastening toward
eternity. Gibr. II, 129,4

بَعْدَ جَمِينٍ قَامَ الشَّيْخُ زَكْرِيَا
مُسْتَأْنِئًا
After a while Sheikh Zakarya
stood up, taking leave.
Tai. (Zy.) 34,18

شَسَّ إِلَيْهِ سَهْدًا
He went toward him, threat-
eningly. Manf. mag. 47,11

ثُمَّ مَاتَ زَوْجِي مِنْ غَيْرِ سَنَوَاتٍ
تَارِكًا لِي طِفْلَيْنِ
then my husband died ten
years ago leaving me with
two children.
Nu'. liq. 43,11

إِنَّ اللَّهَ لَمْ يَرْزُقْنِي إِلَّا نَاءً قَارِعًا
God did not give me the
container empty.
Hak. sul. 31,4

c) a passive participle:

حَتَّى رَأَى بَابَ الْحَدِيقَةِ مَفْتُوحًا
 حَتَّى يَبْدُو
 until he saw the garden
 gate open before him.
 Manf. mag. 32,11

رَاحَ عِنْدَ التَّغْلِبِ بَعْدَ النَّسَاءِ
 إِلَى أَهْلِهِ مَحْزُونًا مُكَرَّدًا
 In the evening Abdu l-Mutta'ili
 returned to his family, sad
 and exhausted.
 Hus. 'ala. I,16,17

ذَاتَ يَوْمٍ رَجَعَ الْأَعْمَى إِلَى الْكَنْزِ
 مَطْرُودًا مِنَ الشَّارِعِ
 One day the lame boy, thrown
 out of the streets, returned
 to the hut.
 'Aww. (Br.) 12,7

الْقُرْآنَ نَفْسَهُ يَمْسُ عَلَى وَجْهِهِ
 مَكْنِيًا
 The Koran itself reveals its
 existence in writing.
 Hal. sir. 32,21

يَاكَ الْتَوَكَّلِي مَعْتَدًا
 Al-Mutawakkil was murdered.
 Djr. tar. I,258,15

For a discussion of "impersonal participles" in the
 adverbial accusative, see page 418:

سَقَطَ مُقْبِيًا عَلَيْهِ
 He fainted.
 Manf. mag. 125,16

When the participle is derived from verbs that have
 a meaning related to time, it retains its temporal
 meaning when used in the circumstantial accusative
 and expresses not *how* but *when* the action was fulfilled
 (see page 178):

كَانَ يَسْتَيْقِظُ سَكْرًا
 He used to awaken early.
 Hus. ayy. I,9,4

قَدْ ظَلَّ أَيَّامًا يَسْمَعُ هَذَا الصَّوْتَ
 إِذَا غَارَ مِنَ الْأَزْهِرِ صُحْبًا يَأْذَا
 For days he kept hearing
 this voice when he came
 back from the al-Azhar every
 morning and evening.
 Hus. ayy. II,3,11

d) a substantive:

شَعَرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَ
 صَبِيحًا وَمَسِيًّا
 He felt the need to drink
 it every morning and evening.
 Hus. ayy. II,33,11

مِنْ السَّخِينِ أَتَكَ لَمْ تُولَدْ يَتْمًا !
 It is a pity that you weren't
 born a girl!
 Mah. zuq. 47,11

يَقُولُ لِي عَمِّي أَنَّهُمَا تَوَكَرَّحَا طِفْلًا
 My uncle tells me that they
 abandoned me as a child.
 'Aww. (Br.) 16,13

مَرَّ النَّاسُ أَفْرَادًا وَجَمَاعَاتٍ
 The people went by, singly
 and in groups.
 Gibr. III,54,7

(الْبَلْدَاءُ) سَوَفَ تَجْرِي أَنْهَارًا
 كَوَثْرَةٍ
 (The blood) will flow like
 mighty rivers.
 Gibr. III,87,11

الْمَرْيَمَةُ الْمَقْهُومَةُ رَأْسًا عَلَى عَقِبِ—
 the city, turned upside
 down....
 Hak. ahl. 70,13

Here we should include the following correlative con-
 structions:

يَدًا فِي يَدٍ
 hand in hand.
 Manf. mag. 34,2

أَنْ رَأَاهَا مُقْبِلَةً عَلَيْهِ وَجْهًا لَوَجْهٍ
 that he saw her coming
 directly toward him
 [face to face].
 Manf. mag. 24,6

جَانِبًا إِلَى جَانِبٍ
 side by side.
 Kay. (Zy.) 27,37

e) an infinitive:
 ثُمَّ أَتَى جِهْلَكُمْ خُصْرًا لِلدِّيْنَةِ
 الْحَدِيثَةِ
 then came your generation,
 humbly accepting the new
 culture.
 Amin (Zy.) 7,11

أَخَذَ يَنْتَشِلُ فِي الْفَاقَةِ ذَهَابًا
 وَجَهْلَةً
 He began to walk back and
 forth in the room.
 Manf. sha'. 90,16

كَانَتْ وَتَخَطَّى السَّبَّاحَ وَتَبَّحَا مِنْ
قَوْحِهِ أَوْ أَنْسَبَاهَا بَيْنَ قَصَبَةٍ

and crossed the fence by
jumping over it or passing
through it.
Hus. ay. 1,5,2

أُرِيدُ أَنْ أَمُوتَ شَوْقًا وَلَا أَحْيَا
مَلَالًا

I want to die yearning and
not live weary.
Gibr. 11,95,8

رَأَى فَرِيْزَ دُرُوجَتِهِ وَأَبْلَا ذَهْ جُلُوسًا

He saw Fritz, his wife, and
the children sitting.
Manf. mag. 264,5

The infinitive may have passive meaning:

قَدْ عَرَفْتُمْ أَنَّ رُسُلَ النَّسِيحِ قَدْ
مَاتُوا قَتْلًا وَجَعًا

You know that the Apostles
of Christ were killed and
stoned to death.
Gibr. 1,191,8

(For a discussion of the paronomastic use of the circumstantial accusative, see page 444).

§ 100 COPULATIVE VERBS

Arab grammarians have chosen for the copulative verbs and their various constructions the more concrete names of: *كَانَ وَأَخَوَاتُهَا*, "kama and its sisters," "the noun of *kama*," for its subject, *كَيْفَ كَانَ*, "the predicate of *kama*," for the accusative of such a construction.

They are verbs whose original meanings have faded and they have become either verbal expressions of existence, or expressions of the simplest modifications of existence, in which case they function merely as verbal *copula* that join the subject to a nominal predicate with a resultant modification in the temporal meaning of the verb.

In such constructions, the nominal predicate is actually an adverbial predicative noun and is thus always in the accusative case. After the elimination of the original function of the verb, the adverbial predicative can be considered as a nominal predicate in the accusative.

Hence, Arabic has developed a series of constructions that are logically equivalent to a temporal counterpart of the nominal sentence, which is, by definition, timeless (see Vol. 1, § 2).

These verbs may have the function

a) of stating simple existence as a counterpart of a nominal sentence with only one constituent (see Vol. 1, § 2);

b) of a verbal *copula* between a noun and its nominal predicate.

§ 101 VERBS OF EXISTENCE

The verbs of existence express the absolute existence of the subject or its existence in a specific place or situation. They are thus equivalent to a nominal sentence with one single element (see Vol. 1, § 2) or to a nominal sentence with an adverb or a prepositional phrase as nominal predicate (see Vol. 1, § 7).

The verb most frequently used with this meaning is *كَانَ*, "to be," which in this function is called *الْكَاِنَةُ* "the absolute *kama*."

حَتَّى كَانَ الْإِسْلَامُ

until Islam appeared.
Hal. slr. 77,8

حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ ذَاتِ
الْصَّبِيِّ فِيهِ آلَاءٌ حَقًّا

until a day came when the
boy really felt the pain.
Hus. ay. 1,118,4

إِنْ لَمْ يَكُنِ الْبَحْرُ فَلَا تَنْتَظِرُ اللَّيْلَ
وَإِنْ لَمْ يَكُنِ النُّجُومُ فَلَا تَنْتَظِرُ
الشَّمْسَ وَإِنْ لَمْ يَكُنِ شَجَرَةُ الْوَرْدِ

If the sea were not there,
you could not expect pearls
to exist, and if no stars,
you could not expect their
light, and if no rose bushes,
you could not expect a rose.
Raf. wah. 1,16,3

وَلَمْ يَكُنْ فِي قُرُونِنَا كَهْرَبَاءُ

There was no electricity in
our room. Jabr. (Br.) 71,26

لَكِنْ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ
but none of this happened.
Hus. ay. I, 103, 3

Other verbs used with an absolute meaning are:
"to be found," "to exist"; however, these are
used only in the imperfect:

هَلْ تَجِدُ قُوَّةً تَتَغَلَّبُ عَلَى الْمَوْتِ؟
Is there a force that can
overcome death?
Gibr. I, 130, 15

لَا يَجِدُ غَيْرَنَا نَحْسَ
There is no one besides us.
Hak. sheh. 150, 16

أَيُّجِدُ شَيْءٌ أَحْسَنَ مِنْ الرَّحْمَةِ؟
Is there anything more
beautiful than mercy?
Tal. (Zy.) 34, 28

Note, however, that the meaning of *يُجَدُّ* is frequently specified by a local adverb; cf. the English "there is....":

لَمْ يَكُنْ يَجِدُ شَيْءًا دَاعٍ يَدْعُو
There was no one to invite
إِلَى بَقَاؤِ الْعَرُوسَيْنِ
the bride and bridegroom
إِلَى أَنْ لَا يَجِدَ شَيْءَ فَرَقٍ بَيْنَ
to stay. Mah. qah. 132, 20
أَنَّ تِلْكَ لَا يَجِدُ شَيْءَ فَرَقٍ بَيْنَ
that there is no difference
أَمْرًا وَآخَرًا
between one woman and an-
other. Mah. qah. 130, 14

(For a discussion of *لَيْسَ*, "not to be," as negation of existence, see Vol. I, § 33, and also refer to the verbal *copula* below.)

§ 102 VERBAL COPULA

Copulative verbs are those used as a simple verbal copula between the subject and the nominal predicate. Such sentences are semantically equivalent to a temporal counterpart of nominal sentences in which a noun—whether adjective or substantive—functions as a nominal predicate (see Vol. I, § 7).

The nominal predicate is always in the accusative case 36 and is, in fact, a circumstantial accusative (see page 186):

A *كَانَ* is most frequently used as a verbal *copula*; in this case it is called *الْكَائِنَةُ* "the defective *kana*," by Arab grammarians:

لَمْ أَكُنْ قَاسِيًا مَعَهَا
I was not hard on her.
Tal. (Zy.) 34, 13

أَنْتَ الْيَوْمَ حَبِيبِي وَفَدَا تَكُنْ
Today you are my sweetheart
وَزَوْجِي
and tomorrow you will be my
husband. Manf. mag. 43, 8

سَأَكُونُ سَعِيدًا
I shall be happy.
Manf. sha'. 138, 5

تَعَلَّمَ أَنْ تَكُونَ جَدًّا
Learn to become strong.
Raf. wah. I, 84, 16

كَانَ مُطِيقًا أَنْ —
He believed that....
Hus. ay. I, 12, 1

كَانَتِ الدَّارُ هَارِيَةً مُتَرَفَةً
The house was still, im-
mersed in sleep.
Hus. ay. I, 128, 12

كَانَ لَهُ صَدِيقًا وَفَدَا أُخْرًا
He was his friend and could
influence him.
Hus. ay. II, 107, 1

B Other verbs can be used in the same way. They, however, do not express existence in an absolute way as *كَانَ* often does, but in a relative way always fol-

36. Note the following examples:

إِنْ كَانَ صَحِيحًا مَا تَقُولُ
If what you say were true.
Manf. sha'. 29, 13

إِذَا كَانَ مَا سَمِعْنَا صَحِيحًا ؟
If what we heard were true.
Hak. sheh. 137, 9

However, no real tendency to use *كَانَ* without the accusative is noticeable.

lowed by a determination in the accusative case or in the form of a prepositional phrase:

a) أصبح، "to become," "to be":

لَمَّا أَصْبَحْتُ سَبَبْتُ قَتْلَهَا خُفَّةً
الْأَفْوَاهِ
Because of her action I
had become the victim of
gossip. Tal. (Zy.) 34,12

أَصْبَحَ خَلِيلٌ تَاجِرًا
Khalil became a merchant.
'Aww. (Br.) 13,4

مِنْ هَذَا الْيَوْمِ أَصْبَحَ صَبِيًّا
فَتَيْتُهَا
From that day on, our boy
was a sheikh.
Hus. ayy. I, 37,1

b) رَأَى، "to cease":

In this construction, رَأَى is used only in the negative; the equivalent is the English "still," "yet to be," i.e., "not to cease (to be)":

مَا رَأَى الرَّجُلُ طِفْلًا
The man is still a child.
Hak. sheh. 15,12

أَحَدُهُمَا لَا يَرَى شَيْئًا
One of them was still a
youth. Hus. ayy. II, 6,13

كَانَ لَا يَرَى صَبِيرًا
He was still young.
Hus. ayy. I, 67,4

كَانَتْ فَاطِمَةُ مَا تَرَى طِفْلَةً
Fatima was still a child.
Hak. sir. 129,9

مَا تَرَى حَقَّ الْيَوْمِ مَوْجِعَ دَهْنَةٍ
الْعَالَمِ وَاجِبًا
which up to this time has
caused astonishment and
wonder in the world.
Hak. sir. 67,3

فَعَلِمْنَا مَا يَرَى قَاصِرًا عَنْ
تَفْسِيرِ بَعْضٍ —
for our knowledge is still
unable to explain some....
Hak. sir. 42,5

لَمْ يَرَى لَدَى آلِوَتٍ —
I still have time....
Hak. sul. 17,5

c) ظَلَّ، "to be," "to continue":

وَالْتَرَى فِي هَذَا النَّوْقِ ظِلَّ سَيْفَةٍ
بَعْدَ ذَهَابِكَ عَلَانًا كَانَتْ قَبْلَهُ
and the fire on this hearth
will continue burning after
your departure as it did
before it. Gibr. I, 173,6

أَمَا خَلِيلٌ لَمْ يَنْتَهَ ظِلُّ سَيْفَتِهِمَا
As for Khalil, he did not
understand, but was per-
plexed. 'Aww. (Br.) 13,1

ظَلَّ هُوَ شَاجِعًا إِلَى مَقْصُورَةٍ
رُخْسَانِ
He continued gazing at Roxane's
loge. Manf. sha'. 33,8

لَقَدْ صِرْتُ وَحِيدًا فِيهِ
صَارَ دُ
I have been left alone here.
Hak. ahl. 81,9

الآنَ قَدْ صِرْتُ شَيْخًا طَائِعًا
I am now a very old man.
Gibr. II, 63,12

أَهَذَا إِلَهَ الَّذِي صِرْتُ كَاهِنَهُ؟
Is this the deity whose
priest I have become?
Gibr. II, 126,20

لَمْ يَنْتَ قَادِرًا عَلَى تَتَوَّلِ أَمْرٍ
عَلِيٍّ
He was no longer able to
administer the affairs of
Mecca. Hal. sir. 96,10

بَاتَ لَيْلَةً، "to spend the night," "to become," "to be":
بَاتَتْ غَرِيمَةً فِي أَرْضِ بَوْلْدَهَا
She became a stranger in
the land of her birth.
Gibr. I, 75,7

g) بَرِحَ، "to leave," "to cease":

As a verbal copula بَرِحَ is used only with a negation, meaning "to continue," and is equivalent to رَأَى:

مَا بَرَّكَ النَّبِيُّ مِنْ صَدْرِ الْإِسْلَامِ
مُخْلِطِينَ فِي —

Since the earliest days of Islam the Arabs have always disagreed on...
Djir. tar. I, 99, 24

لَكُنَّ مَا بَرَّكَ حَيًّا فِي حَقُولِنَا
وَكُونِنَا مَحْيُونَا وَطُونِنَا

but he is still alive in our fields and gardens, in our houses and hearts.
Nu'. kan. 16, 9

وَأَمْسَدَ كَذَلِكَ الْإِقْبَالَ عَلَى النَّعْلَمِ
أَشِيدَانًا مَا بَرَّكَ فِي أَرْبَابِ بُونَا
بَعْدَ يَوْمِ

Thus the interest for learning became intense and it is still growing day by day.
al-Hus. (Br. II) 1, 9

h) وَجِدَ "to be found":

وَجِدَ الْأَرَبَ الْبِرَاقِيَّ بَعْدَ عَقْلَةِ
الْعَرَبِ ذَا طَائِعٍ وَشَفِيعَةٍ

After the Arab awakening, Iraqi literature shows character and personality.
Bat. (Zy.) 12, 14

(For a discussion of *لَيْسَ*, see Vol. I, § 33, and for these verbs when followed by an imperfect, see Vol. III.)

§ 103 EXCLAMATIONS

Exclamations are not intended as a manifestation of a mental process, nor do they have the purpose of actual communication of ideas; they are simply expressions of emotion and, thus, interjectional as such, they could be considered independent of any syntactical construction.

Arabic, however, has incorporated most of the exclamatory expressions into syntactical constructions and grammatical functions. This can be explained and fully justified by the psychological process by which we actually make use of exclamatory expressions or the mentioning of a single noun with an interjectional effect for the actual communication of ideas.

Arab grammarians, and quite often Western scholars, frequently make a distinction between interjectional expressions and phrases denoting a wish, reproach,

warning, and the like. The latter phrases are interpreted as elliptical constructions in which the accusative depends upon a verb which is understood. Strictly speaking, even if they could be understood as a part of an elliptical sentence, we have to admit that supplying a verb would efface the exclamatory quality and thus the actual character of the phrase. From the interjectional ending *أَيْ*, understood as an accusative, we arrive at the logical acceptance of this new syntactical category of "accusative of exclamation."

§ 104 INTERJECTIONAL PHRASES

A The interjectional ending *أَيْ* transforms any noun into an interjectional expression which is often, though not necessarily, preceded by the interjection *وَاوْ* or *يَا*:

يَا أَسَفًا !
Hak. ahl. 19, 2

Oh, what a pity!

يَا فَرَحًا !
Hak. (Br.) 43, 15

What joy!

رَحْمَةً لَكَ !
Manf. sha'. 206, 14

Mercy upon you!

رَبِّاهُ !
Hak. ahl. 62, 2; Hak. (Br.) 41, 25

Perhaps!

رَبِّاهُ !
Hak. ahl. 117, 12

Oh, God!

Note the following:

وَلِمَ and why? Mah. qah. 109, 7

The feminine ending *ة* is omitted in some expressions:

اللَّهُمَّ رَحْمَاكَ !
Hak. ahl. 22, 14

My God, have mercy!

رَحْمَاكَ يَا نَفْسَ رَحْمَاكَ !
Gibr. II, 128, 1, 12, 17

Have mercy, my Soul!

Frequently the interjectional character fades until the expression becomes a simple vocative form, which is then preceded by the interjection *يا*:

انظري يا أمّاه !
Look, mother!
Gibr. I, 158, 16

ساء الخير يا أمّاه !
Good afternoon, mother!
Mah. gah. 34, 21

^B used as an interjection takes the noun following it in the genitive case:

والله !
By God! Raf. wah. I, 67, 11

وحياة الحسنين !
By the life of Husain!
Mah. zug. 55, 11

^C "affliction," "distress," "woe!," is frequently used introducing an interjectional expression. It is followed by a noun in the genitive case or by a prepositional phrase:

ويل الهاربين من شهواتهم لا تسلم
ويل
من يخشى إلى سجن بهررون ويول
الهاربين من سجنهم فهم بهررون
من يتفق بهم من حيث لا يحسنون
Pity those who flee from their passions, for they flee from one prison to another, and pity those who flee from their prisons, for they unwittingly flee from their saviors.
Nu'. 11q. 94, 8

ويل لمن يقضي !
Woe to those who judge!
Woe to those who condemn!
Gibr. I, 117, 10

Note that *ويل* can also be preceded by the definite article:

الويل لي !
Alas! Hak. sheh. 86, 2

and note also the following *ويل*, which is equivalent to *ويل*:

ويلي على ذاك الكافل الأبي
ويلي
Pity this clean, well-fed child! Raf. wah. I, 89, 14

ويل can also be used as an interjectional particle followed by a suffixed pronoun:

ويلاه !
Woe unto him! Hak. ahl. 67, 3

ويلنا !
Woe unto us! Hak. ahl. 38, 11

ويلكم !
Woe unto you!
Raf. wah. I, 82, 9

^D The preposition *ل* frequently governs a suffixed pronoun; in this case, the prepositional phrase is followed by an undefined substantive introduced by the preposition *من* with a specifying meaning; the suffixed pronoun may refer to, and agree with, the noun following it. The expression is always introduced by the interjection *يا*:

يا لك من يوم !
And what a day!
Hus. ayy. I, 55, 15; II, 69, 17

يا لها من حياة !
What a life!
Mah. gah. 112, 18

يا لك من يوم ما لها من
فعايا !
What a day, and how loathsome the slaughtering of the animals!
Hus. ayy. I, 125, 9

يا لها من ركضة على رجلاه
الموجاه !
What a way to run with his crippled foot!
'Aw. (Br.) 14, 9

يا لها من صفاة وجه !
What insolence!
Hak. sul. 89, 3

but it can also refer to the person to whom the expression is addressed; the preposition *من* then introduces an adjective:

يا لك من سعيد وما لي
من شقي !
How happy he is, and how unlucky I am!
Mant. sha'. 202, 7

Note the following interjectional expression:

ويل !
Woe! Hak. ahl. 27, 14

(For the use of *ya* as a "calling particle," see page 216ff.)

§ 105 ACCUSATIVE OF EXCLAMATION

A Other interjectional phrases, expressing a wish, warning, greeting, and similar terms, take the real accusative case, whether they are preceded or not by an interjectional particle. The nouns are usually undefined and pronounced in the pausal form:

صَبْرًا ! Patience! Hak. ahl. 18,1

عَفْوَ ! Excuse me! Nu'. liq. 18,5

شُكْرًا لَكَ ! Thank you! Mah. qah. 63,23

يَا عَجَبًا ! How strange!
Mah. qah. 119,12

سَهْلًا ! Slowly! Zay. (Zy.) 16,10

مَرْحَبًا ! Welcome! Hal. sir. 501,2

رَبِّدًا ! Slowly! Zay. (Zy.) 16,11

but they can be defined by a following genitive:

مَعَاذَ اللَّهِ ! God forbid!
Jabr. (Br.) 69,10

B An exclamatory accusative can be used within a sentence as an emphatic attributive to mean blame or praise:

أَنَّ ثَوْرَةَ عَجَبًا انْتَهَرَتْ فِي كُلِّ مَكَانٍ
Hal. (Zy.) 14,19
that a revolution surprisingly had become countrywide.

and it can also express a command, wish, or warning:

يَا أَقْوِيَاءَ الْقُلُوبِ مِنَ الرِّجَالِ رَفَقَا بِمَعْمَقَاتِ النُّفُوسِ مِنَ النِّسَاءِ
Oh, you men of strong heart, be kind to the weak spirits of women. Manf. (Zy.) 30,46

مَكَانَكَ ! Stay where you are.
Mah. qah. 77,1

الْمَوْتَ يَا رَبِّ ! Let me die, O Lord!
Qud. (Br.) 48,13

The accusative case of exclamation can, in addition, express the person to whom the warning or command is directed:

يَاكَ أَنْ تَسْ هَذِهِ الزَّوْرَةَ بِسُوْر.
Be careful not to harm this woman. Hak. sul. 119,5

يَاكَ أَنْ تَطْلُبَنِي ... يَاكَ أَنْ تَغْتَرِّقَ سَيْطَلِي ...
Beware of touching me...don't stay in my way.
Mah. qah. 77,1

يَاكَ أَنْ تَتَحَرَّكَ يَا قَاجِرَ !
Take care not to tempt him in any way!
Hak. (Br.) 41,10

يَاكَ وَأَنْ تَتَحَرَّكَ يَا قَاجِرَ !
Don't you dare move, you shameless one!
Mah. zuq. 123,8

C Some nouns used as exclamatory expressions seem to be found as interjections; thus they may lose their noun endings:

اِتِّبَاهَ ! Careful! Mah. qah. 98,22
عَظِيمَ ! Great! Jabr. (Br.) 74,16

D Frequently, words or expressions in an exclamatory function lose their original nature so that they become exclamatory expressions used to emphasize or stress a certain idea or emotion with an effect very much like that of an adverb. They cannot, however, be considered as adverbs, since they still retain their original position and function within the sentence they introduce.

The most common expressions of this kind are:

a) رَبِّ "many" (e.g., "many a man!"), which can still be considered as an exclamatory accusative—hence its exclamatory or emphatic effect on the noun it governs.

It can be used with a following undefined noun in the genitive case:

رَبِّ صِدْقِي كَانَ أَكْثَبَ مِنْ كَذِبِ
Many a truth is more de-
ceiving than a lie.
Nu'. 11q. 20,1

رَبِّ زَهْرَةٍ ظَلَمْتُهَا عَلَى صَرِيحٍ
Many a flower which you find
on a forgotten grave is like
the drop of dew which....
Gibr. II, 11, 15

رَبِّ is frequently used together with the adverbial relative pronoun *لَ* (see Vol. III). As a particle, *رَبِّ* loses its exclamatory meaning so that it becomes equivalent to an indefinite adverb, "perhaps"; it is, however, used to introduce a complete sentence. The verb will be in either the imperfect or perfect with a non-preterital meaning.³⁷

رَبِّا سَمِعْتُ نَحْسَ يَتْلُو الْقُرْآنَ فِي
You might hear the hushed
but steady voice of some
young man reciting the
Koran. Hus. ayy. II, 18, 10

رَبِّا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ
and perhaps I shall return
to you shortly.
Manf. sha'. 241, 5

رَبِّا غَيَّرَ دِينَهُ
He might change his religion.
Nu'. Kan. 51, 17

لَأَنَّهُ أَقْوَى مِنْكَ رُبَّمَا قَتَلَكَ
For he is stronger than you
are and he might kill you.
Manf. sha'. 33, 3

أُصِدِّقُ... لَكِنَّ رُبَّمَا لَا أَقْبِرُ
I do believe... but perhaps
I do not understand.
Hak. ahl. 166, 5

رُبَّمَا أُرِيدَتْ فِي بَعْضِهَا تِجَارَةٌ
and perhaps in some of them
sugar and rice were traded
as well. Hus. ayy. II, 11, 15

37. The use of the perfect with a non-preterital meaning can be considered as a syntactical remnant of the original exclamatory character of the construction.

or a part of a sentence:

مَنْذُ أَسْبِغِ رُبَّمَا أَكْثَرَ مِنْ أَسْبِغِ
For a week or perhaps more
than a week. Hak. ahl. 59, 1

كثيرًا بَلْ رُبَّمَا عَلَى الدَّوامِ
often, perhaps rather
always. Musa adab. 89, 7

أَذْنُ هُنَا . فِي هَذَا الْبَهْرِيِّ
رُبَّمَا فِي هَذَا الْخَوِجِ الَّذِي نَقَفَ
Then here, in this very
hall and even perhaps in
this place where we're
standing now.
Hak. ahl. 46, 1

For a discussion of *رَبِّا* introducing an optative construction, see Vol. III.

عَشَّانَ (عَا) *عَشَّانَ*, "how different is," "how great the difference is":

عَشَّانَ مَا بَيْنَ هَذَا وَبَيْنَ نَشَاطِ
رُوحِي !
How much that differs from
spiritual zeal!
Hal. sir. 41, 15

عَشَّانَ بَيْنَ هَذِهِ وَتِلْكَ !
But what a difference be-
tween the two!
Mah. gah. 130, 13

سُرَّعَانَ مَا *سُرَّعَانَ*, "how soon," "very soon," "suddenly":

هَذِهِ الْقُوَّةُ الَّتِي أَنْتَشَرَ الْإِسْلَامَ بِهَا
سُرَّعَانَ مَا وَقَفْتُ وَجْهًا لَوَجْهِ أُمَامِ
السَّيْجِيَّةِ
The strength with which
Islam spread very soon
brought it face to face
with Christianity.
Hal. sir. 2, 12

جَلَسْتُ فِي قَاعَةِ الْإِنْتِظَارِ فَهَنِيَّةً
وَسُرَّعَانَ مَا عَادَتْ الْغَاةُ يَبْسِمَةً
قَاعِلَةً —
I sat down a while in the
waiting room, but very soon
the girl came back smiling
and said....
Dln (Br.) 60, 1

38. On the syntactical function of *لَ*, see Vol. III.

وسرعان ما امتدت يده الفلام
إلى أبيه
and how quickly the boy
stretched out his hand
toward his father.
Ral. (Br.) 124,19

أَنَّ مَا يَحُولُونَ أَوْ يَكْتُمُونَ سُرْعَانَ
مَا يَحِلُّ عَلَيْهِ إِنَّ النَّاسَ جَمِيعًا
that the news of what they
said or wrote reached all
the peoples very rapidly.
Hal. sir. 44,10

E In this chapter, we also have to consider the emphatic formula "يَا أكرم زيدا", "How generous Zaid is!" known as "الفتحة" or "الفتحة", followed by "فعل الفاعل".

This formula should not be understood as a verbal construction, but as an relative in the accusative of exclamation preceded by the interrogative used as an emphatic rhetorical question (see Vol. I, § 44) and followed by the logical subject, which is also in the accusative of exclamation. Therefore, the actual meaning of the expression is "what (who) is more generous than Zaid?" which with an exclamatory meaning becomes "How generous Zaid is!"

The nominal character of this expression semantically explains the fact that it always has an adjectival connotation (see example below). Moreover, it can be used with all adjectives (which will still keep their adjectival meaning):

مَا أَقْسَى الْحَيَاةَ هُنَا
How difficult life is here.
Gibr. II, 206,15

From the structural point of view the expressions, when used with roots whose middle radical is weak, are not like form IV of such verbs but will always be similar to the relative of the adjectives, e.g.,

مَا أَطْيَبَ حَيَاةً وَمَيَّا
مَا أَحْبَبَهُ
How noble you were in life
and death! Hal. sir. 511,18
How great his need was!
Mah. gah. 112,10

39. On this construction, see also H. Wehr, *Der arabische Elativ*, Ak. d. Wis. u. d. Lit. Mainz, Geist. u. Sozialwiss. Kl. (1952), p. 607 and Brock, *Grundr.*, II, 11 and ff.

مَا أَرَوَّحَ الْجَحَاةُ الصَّامِتَةَ فِي
الْإِبَابَةِ وَالْإِفْصَاحِ
How wonderful those silent
stones are in their manifest
eloquence. Tal. (Zy.) 9,31

The noun in the accusative case following the expression is always defined, either by the definite article or by a genitive construction:

مَا أَجَمَّلَ ذَوْقُهُمْ
How exquisite their taste is!
Hak. (Zy.) 11,14

مَا أَعْظَمَ هَذَيْنِ الْإِسْتَيْنِ
How great these two names are!
Hus. ayy. II, 20,1

مَا أَقْدَرَ قَسَاةَ الْإِنْسَانِ وَمَا
أَكْرَهَ رَأْفَتِهِ
How powerful man's cruelty
is, yet how abundant is his
pity! Gibr. I, 160,10

مَا أَكْثَرَ الْمَظْلُومِينَ فِي
هَذِهِ الدُّنْيَا
How numerous are the oppressed
workers in this world!
Mah. zuq. 62,20

مَا أَحْجَرَ الْأُمَمَ الْعَرَبِيَّةَ إِلَى هَذِهِ
الْمَخَاوِرِ
How much the Arab nations need
such stimuli!
Musa adab. 175,14

The logical subject, the noun in the accusative case, can be expressed by means of a suffixed pronoun:

مَا أَبْعَدَنَا عَنْ سِرِّ الْعَالَمِ
How far we are from the
Secret of the universe!
Raf. wah. I, 34,13

مَا أَبْطَلَنِي بَلَّ مَا أَجْهَلَنِي
أَعَاهِدُهُ أَنْ —
How naive I was, rather,
how ignorant of me to promise
him that....
Nu'. liq. 21,6

مَا أَسْعَدَنِي آلَانِ بِذِكْرِكَ أَنِّي
فَكَدَا
How happy it makes me now
that you are saying my
name that way!
Hak. sul. 79,6

When two correlative expressions follow each other in a coordinate construction, the first may or may not be repeated before the second expression:

مَا أَكْرَهْنَ مَا أَجْلِسْنَ !

How many and how beautiful they are! Mah. qah. 92,4

مَا أَسْعَدَنِي وَأَعْظَمَ هَئَانِي !

How happy and blissful I am! Manf. sha'. 101,1

مَا أَحْسَنَتْ غِنَاءَ مَا أَفْرِهِ !

What a beautiful and strange song! Hak. sheh. 5,9

To express the past كَانَ is placed between مَا and the relative:

مَا لَيْتَكَ تَعْرِفُ رَجُلًا عَرَفَكَ عَلَى
بِهَا مَا كَانَ أَجْمَلُ !

If you only knew the effect of your wife on Baha, how beautiful it was! Nu'. liq. 29,2

مَا رَأَى وَمَا كَانَ أَكْرَمًا رَأَى !

what he saw, and how many things he saw! Hus. 'ala. II, 191,9

مَا كَانَ أَجْمَلُ يَوْمَكَ الْيَوْمِ !

How beautiful those days were! Manf. sha'. 96,5

مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ !

How great Abu Bekr was! Hal. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

يَا مَا أَحَبَّ إِذْ رَأَى الْكُفْلَةَ
وَالْبَاهِيَةَ !

How wonderful the discernment and instinct of children are! Raf. wah. I, 83,12

and also by the compound particle أَلَا (see Vol. I, § 41)

أَلَا مَا أَصْبَحَ الْإِنْسَانُ فِي الصَّبَاةِ
سَفِينَةٍ فِي أَمَاجِ هَذَا الْبَحْرِ !

How similar a man in life is to a ship on the waves of the sea! Raf. wah. I, 50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

مَا أَفْرَبَهَا أَمْرًا !

What a strange woman she is! Gibr. III, 211,17

مَا أَحْلَاهَا بَارَةً وَقَدْ مَرَّ بِكَ أَكْرَمُ

How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9

مَا أَسْعَدَنِي فَقَدْ رَضِيَ عَنْهُ الشَّيْخُ
عَبَّاسُ !

How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I, 152,13

مَا أَسَّاهَا نَظْرَةً —

How sublime is a glance which.... Raf. wah. I, 31,1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative مَا (see Vol. III):

مَا أَجْمَلُ أَنْ تَرَى الْفَلَاحَاتِ

How beautiful to see the slender peasant women....! Sak. (Zy.) 13,18

مَا أُنْطَعِ مَا تَتَلَوْنَ !

How hideous what you're saying is! Manf. sha'. 95,4

مَا أَصْدَقَ مَا قَالُوا !

How true what they say is! Raf. wah. I, 55,14

مَا كَانَ أَحَبَّ إِلَيَّ أَنْ —

How much he loved to....! Hus. ayy. I, 13,12

مَا أَكْرَمًا كَانَ أَحَدُهُمْ يَمُوتُ

How often one of them would return home carrying in his hand.... Hus. ayy. II, 10,9

إِلَى بَيْتِهِ وَفِي بَيْتِهِ —

§ 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

مَا أَكْثَرَهُنَّ وَمَا أَجْمَلُهُنَّ !
How many and how beautiful
they are! Mah. qah. 92,4

مَا أَسْعَدَنِي وَأَعْظَمَ هَئَانِي !
How happy and blissful I am!
Manf. sha'. 101,1

مَا أَحْسَنَتْ غِنَاةً وَمَا أَغْرَبَ !
What a beautiful and strange
song! Hak. sheh. 5,9

To express the past كَانَ is placed between مَا and the relative:

مَا لَيْتَكَ تَعْرِفُ وَقَدْ بَرَّقَتْكَ عَلَى
بَهَاءِ مَا كَانَ أَجْمَلًا !
If you only knew the effect
of your wire on Baha, how
beautiful it was!
Nu'. liq. 29,2

مَا رَأَى وَمَا كَانَ أَكْثَرَ مَا رَأَى !
what he saw, and how many
things he saw!
Hus. 'ala. II, 191,9

مَا كَانَ أَجْمَلُ يَوْمِكَ الْيَوْمِ !
How beautiful those days
were! Manf. sha'. 96,5

مَا كَانَ أَعْظَمَ أَبَا بَكْرٍ !
How great Abu Bekr was!
Hal. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection يَا preceding مَا:

يَا مَا أَحَبَّ إِرْثَاكَ الْطُفُولِيَّةُ
وَالْبَهَاءُ مَا !
How wonderful the discern-
ment and instinct of children
are! Raf. wah. I, 83,12

and also by the compound particle أَلَا (see Vol. I, § 41):
أَلَا مَا أَشْبَهَ الْإِنْسَانَ فِي الْحَيَاةِ
بِسُفِينَةٍ فِي أَمْوَاجِ هَذَا الْبَحْرِ !
How similar a man in life
is to a ship on the waves
of the sea! Raf. wah. I, 50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

مَا أَغْرَبَهَا امْرَأَةً !
What a strange woman she is!
Gibr. III, 211,17

مَا أَجْلَاهَا بَارَةً وَقَدْ مَرَّ بِكَ أَكْثَرُ
مِنْ عَامٍ وَلَمْ أَرَكَ
How pleasant a visit this
is, since I have not seen
you for more than a year.
Nu'. liq. 23,9

مَا أَسْعَدَ، فَقَدْ رَضِيَ عَنْهُ الشَّيْخُ
عَبَّاسُ !
How fortunate the young
man is with whom Sheikh
Abbas is pleased!
Gibr. I, 152,13

مَا أَشْأَاهَا نَظْرَةً —
How sublime is a glance
which.... Raf. wah. I, 31,1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative لَ (see Vol. III):

مَا أَجْمَلُ أَنْ تَرَى الْفَلَاحَاتِ
الْمُسْقُوفَاتِ — !
How beautiful to see the
slender peasant women....!
Sak. (Zy.) 13,18

مَا أَنْطَحَ مَا تَقُولِينَ !
How hideous what you're
saying is!
Manf. sha'. 95,4

مَا أَصْدَقَ مَا قَالُوا !
How true what they say is!
Raf. wah. I, 55,14

مَا كَانَ أَحَبَّ إِلَيْهِ أَنْ — !
How much he loved to....!
Hus. ayy. I, 13,12

مَا أَكْثَرَ مَا كَانَ أَحَدُهُمْ يَمُودُ
إِلَى بَيْتِهِ وَفِي يَدَيْهِ —
How often one of them would
return home carrying in his
hand.... Hus. ayy. II, 10,9

§ 106 THE ACCUSATIVE AFTER وَ

Arabic has always used the accusative case after the coordinating conjunction وَ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.

Arab grammarians call this *وَأَوَّلِيَّةٌ*, "way of simultaneity." The noun in the accusative case is called *الْمَعْرُوفُ*, "the object with which something is done."

This apparent subordination by the conjunction is actually a real coordination in which the second noun is introduced as an emphatic statement of invitation or warning and, therefore, is actually an emphatic accusative (see page 202f.).

The emphatic effect of this construction can still be seen in such expressions as:

مَا أَنْتَ بَرَأَكْ
What has that to do with
you? Hus. ayy. I, 77, 13

نَعْنِي وَشَأْنِي
Let me alone!
Manf. sha'. 162, 12

Compare the example above with the following:

مَا لَكَ أَنْتَ وَلِهَذَا
What is that to you!
Mah. zuq. 209, 6

In verbal sentences, *وَ* followed by a noun in the accusative case, is used to introduce a semantically compound subject when a real coordination of the nouns is not intended. In this case the grammatical subject of the verb is usually implied in the verbal form;

وَ with the accusative immediately follows the verb:

دَخَلَ وَآيَاهُ عِنْدَ وَهْبٍ
He went in to Mahb with him.
Hai. sir. 107, 11

أَتَاهُمُ وَآيَاهَا مَعَ الْخِرَاصِيَيْنِ فِي
هَذَا الْمَكَانِ
Both stayed there with the
Jirhumites. Hai. sir. 89, 18

اِسْتَقْبَلَ إِلَى بَيْتِهَا لَيْدًا وَآيَاهَا
صَحْفَةً جَدِيدَةً مِنْ صَحَافَاتِ الْحَيَاةِ
سَاطِعِ وَآيَاكَ فِي الْتَرَامِ
He went to her house to be-
gin a new page of his life
with her. Hai. sir. 123, 6

I shall ride with you on
the streetcar.
Ghur. (Zy.) 31, 46

فِي الْخَرِيفِ سَأَذْهَبُ وَالْحَبِيبِ
إِلَى —
In the autumn I shall go to-
gether with love to....
Gibr. II, 50, 19

حِينَ اسْتَرَكَّ وَاسْتَاْعِلَ فِي يَأْزَ
الْكَعْبَةِ
when he collaborated with
Isma'11 in the construction
of the Kaaba.
Hal. sir. 91, 2

When an actual coordination is intended, both of the subjects will be stated in the nominative case. The verb, however, may agree grammatically with the first subject of the compound:

خَرَجْتُ أَنَا وَأَبُو نَحْوَةٍ
We went, his father and I,
toward him.
Hal. sir. 110, 22

but it may also agree with both as a compound subject, and thus be in the plural (see Vol. I, § 28):

أَتَذَرِينِ مَا أَتَقَفْنَا أَنَا وَأَبُوكَ
لَيْلَةَ أَسِيٍّ
Do you know what we, your
father and I, decided last
night? Manf. mag. 137, 13

Compare, however, with the following:

كَتَبْتُ أَنَا وَفَرِيْقِي نَدَحْنَ ذَاتَ لَيْلَةٍ
(وَكُنَّا نَحْنُ ضَيْفَيْنِ فِي الْقَصْرِ) —
My two friends and I were
smoking one night (they
were, as I was, guests in
the palace)....
Raih. mul. 80, 16

The use of *وَ* followed by an accusative of person is derived from this construction and has a meaning and function equivalent to a prepositional modification:

عَلِمَا تَعْمَلُ الْإِمَامَ وَطَفَهَا
as a mother does with her
child. Gibr. I, 160, 3

تَحَدَّثَ وَآيَاهُ يَتَلَّ هَذَا الْحَدِيثَ
He spoke to him in the
same terms. Hal. sir. 374, 10

تَحَدَّثْتُ وَمَعَ رَجَالِهَا مِنْ تَجَارِ
I had talked with some of
its merchants. Raih. mul. 16, 1

سَاطِعُ يَاكِي فِي الْتَرَامِ

I'll ride the streetcar with you. Ghr. (Zy.) 31, 46

لَمَلَهَا تَتَارَعُ وَنَفْسَهَا

perhaps she was fighting with herself.

Hind. (Zy.) 32, 38

أَنْ عَرَّيْتُ وَبَايَاهَا

to unite forces with them.

Hal. sir. 319, 24

It can also be used after infinitives and participles:

إِلَى انْتِرَاكِ يَايَا

into partnership with him.

Hal. sir. 360, 22

رَأَيْتُ نَفْسِي سَاوِرًا يَايَا —

I imagined myself going with him to... Rath. mul. 22, 18

إِخْطَالُهُمْ يَايَاهُمْ بِحِلَّةِ النَّسَبِ

their relationship with them through marriage.

Hal. sir. 91, 11

§ 107 THE VOCATIVE

The main difference between the vocative and the exclamatory accusative is that the former is an exclamatory introduction to a speech addressed to a person or to a personified object who or which is present; thus, it is considered definite and concrete. The latter is only an expression of personal emotion without any communication. Both of them share an exclamatory effect, however.

In Arabic, there is no special ending for the vocative. Thus when a person or a personified object is to be addressed, Arabic uses either the nominative or the accusative case which, as it appears in the vocative, is related to the interjectional ending *a* used for the accusative of exclamation (see page 206f.).

The use of either construction —nominative or accusative— has always been governed by definite rules, so that each is permitted only under specific conditions.

In order to emphasize the exclamatory effect of the vocative, some interjectional particles are always used preceding it. The most frequently found are: *يا* and *يايَا* (*يا*):

A In some especially common vocative expressions, endings are used whose nature has not yet been explained. In modern Arabic, these seem to be the remnant of an older usage and are found only in certain Koranic expressions (e.g., K. XII, 4):

يَا أَبَتِي

Oh, my father!

Hak. ahl. 48, 16

In addition, it has always been possible to shorten a personal suffixed pronoun of the first person in some expressions:

يَا رَبِّي

Oh my Lord!

Gibr. II, 104, 18; Gibr. II, 268, 6

يَا نَفْسِي

My soul! Gibr. II, 126, 1

Note that this shortening of the suffix *is*, however, not a general rule; e.g.,

يَا إِلَهِي

My God! Hak. ahl. 19, 8

يَا رَبِّي

My Lord! Hak. ahl. 120, 16

Any noun defined by a suffixed pronoun or by a following genitive can be used in the accusative case as a vocative:

أَيُّهَا الَّذِي فِي السَّمَوَاتِ ...

Our Father, which art in heaven.... Gibr. I, 87, 14

يَهْلَا بَنِي قَوْمِيَا

Not so fast, fellow countrymen! Zay. (Zy.) 16, 10

يَهْلَا بَنِي وَكَلِي

Oh, my compatriots! al-Raf. (Zy.) 19, 24

B *يا* is followed by a noun in the nominative case without nunnation or a definite article, when the noun is in no way further specified by a genitive construction or an apposition:

يَا مَوْتِي

Come then, Oh Death! Gibr. II, 101, 11

لَا يَا أَسْتَا
No, Professor.
Rah. mul. 67,5

Proper names that are generally used with the definite article lose the article when in the vocative after يَا:

الْغَزَالِي al-Ghazali. Hus. ayy. I, 95, 9
يَا غَزَالِي Oh, al-Ghazali!
Hus. ayy. I, 95, 11

If the noun has a genitive determination, then the accusative case is necessary:

يَا بَنِي أُمِّي Compatriots!
Gibr. III, 41, 1
يَا أَصْدِقَاءَ شَبَابِي Oh, friends of my youth,
scattered throughout Beirut...
فِي بَيْرُوتَ — Gibr. II, 11, 3
يَا وَلَدِي الْيَسْكِينِي Oh, my poor boys!
Raf. wah. I, 93, 12
يَا بَنِي الْكَلَابِ Oh, sons of a dog!
Hus. ayy. I, 92, 5
يَا أَخَا جَدِّي Great uncle!
Raf. wah. I, 70, 16

The accusative case will also be used with compound proper names:

يَا أَبَا مَيْسُرْ Abu Maisur! Hak. sheh. 129, 12
يَا أَبَا عَلِيّ Abu 'Ali! Hal. sir. 257, 14
يَا أَبَا طَالِبْ Abu Talib! Hal. sir. 185, 18

Very frequently, as we have seen in the examples given above, يَا has no other function than to introduce the name or the title of the person to whom the speech is addressed; thus it does not act as an exclamatory:

لَا شَيْءَ مِنْ ذَلِكَ يَا أَسْتَا
Nothing of the kind,
Professor. Rah. mul. 66, 22

كَأَنَّ لِي امْرَأَةً يَا حَفْزَةَ الْأَسْتَا
I had, Honored Professor, an
outstanding and beautiful
wife. Rah. mul. 67, 4

يَا سَيِّدَ بَلَاكْ
Mister Black!
Hak. (Zy.) 11, 10

يَا requires the noun following to be in the nominative case and always defined by the definite article. It becomes يَا when preceding a feminine noun:

مَا أَتَشْكُ يَا الرَّجُلَ What is your name, oh man?
Gibr. I, 184, 6
يَا أَيُّهَا الْأَرْعَلَةُ السَّاقِطَةُ Oh, wretched widow!
Gibr. I, 198, 8
يَا أَيُّهَا الْمُسْتَعْلِمُونَ الضَّعْفَاءُ Oh, feeble captives!
Gibr. I, 191, 16
يَا أَيُّهَا الْأَعْيَانُ Oh, you blind ones!
Hak. ahl. 79, 16
مَا أَتُ أَهْلِي وَأَهْلَكُمْ أَيُّهَا السُّورِيُّونَ
Syrians! our people are
dead! Gibr. III, 91, 9
يَا أَيُّهَا الْأَرْضُ Oh, Earth!
Gibr. III, 215, 1

For greater emphasis, يَا may be preceded by which, in this position, has no influence upon the case of the vocative. It is frequently found preceding a pronominal relative clause:

يَا أَيُّهَا الَّذِينَ أَنْزَلْتَ عَلَيْهِمُ
أَيَّامَ الْجَمَالِ Oh, you upon whom the token
of Beauty has descended.
Gibr. II, 117, 5
يَا أَيُّهَا الَّذِينَ — Oh, you...
Gibr. II, 116, 4; 116, 12

§ 108 GENERAL DENIAL

The negative particle *لَا* followed by a noun in the accusative case without either article or nunation is used in Arabic to deny, in an absolute sense, the existence of the noun governed by the negative particle. This construction, which Arab grammarians call "general denial," or *نفي الجنس*, "denial of the species," is derived from the accusative of exclamation (see page 206) as an emphatic negation of the noun in question.

A The emphatic character of the construction can still be seen in such expressions as:

لَا يَأْسُ عَلَيَّ
Mah. qah. 55, 20

It won't do any harm!

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
Mah. qah. 35, 19

There is no power and no strength save in God!

لَا يَأْسِي
Hak. sheh. 86, 12

It does not matter!

لَا خَوْفٌ عَلَيْنَا
Gibr. II, 117, 5

You have nothing to fear.

Even though the original affect of the construction usually fades to the point of being a simple negation of existence "there is not..." it has to be used in a direct statement, and the noun governed by the negative particle must be a substantive and immediately follow it:

*إِلَى أَيْنَ؟ — إِنْ حَيْثُ لَا
حُدُودَ . . .*
Hak. sheh. 79, 9

"Whither?"... "To where there are no boundaries...."

لَا حَاجَةَ لَنَا بِعَيْفِكَ
Hak. ahl. 75, 10

We do not need your oath.

وَلَا ضَلَّةَ بَيْنَهُ وَبَيْنَهَا
Hus. ayy. I, 34, 9

and there was no connection between either of them.

B The noun after *لَا* in the accusative case is usually followed by a prepositional phrase or an ad-

verb which specifies and determines the meaning of the noun in the accusative:

لَا سُلْطَانَ إِلَّا حَيْثُ غَيْرِي عَلَيْهَا
Manf. mag. 67, 1

Nobody but me has any authority over it.

لَا حَاجَةَ بِي إِلَّا شَيْءٌ بَعْدَ ذَلِكَ
Manf. sha'. 61, 11

After this, I don't need anything.

لَا خَوْفٌ عَلَيْنَا
Gibr. II, 117, 5

You have nothing to fear.

لَا يَضِيَّاحُ هُنَاكَ
Manf. mag. 100, 11

There was no lamp there.

The preposition that modifies the noun in the accusative frequently introduces a noun clause:

لَا يَدُّ مِنْ أَنْ —
Hus. ayy. I, 7, 5; I, 9, 1

It was necessary to....

This prepositional phrase is frequently omitted:

وَهُوَ لَا شَكَّ سَمِعَلَا عَيْنَكَ
Nu'. liq. 33, 7

and you, no doubt, will like him.

إِنَّ الْمَوْتَ لَا يَدُّ آتِي إِلَيْكَ
Manf. sha'. 57, 3

Death will inevitably come to you.

إِنَّهُ لَا يَدُّ يَيْفُفُكَ وَيَحْتَوِرُكَ
Manf. mag. 139, 14

He will, no doubt, detest and despise you.

The preposition introducing the noun clause is frequently omitted (see page 261f.):

لَا يَدُّ آتِي —
Manf. sha'. 57, 2

I must....

لَا رَيْبَ أَنْ —
Hak. sheh. 87, 6

There is no doubt about....

Note that *لَا يَدُّ* at times loses its meaning of necessity ("it is unavoidable") and expresses the meaning of certainty:

مَا أَسْعَدَ هَذَا الْقَتَابَ لَا يَدَّ أَنْ
يَكُونَ ابْنُ أَحَدٍ رَاجِلَاتِ الْبَهْدِ
How fortunate this young
man is! He must be the
son of some Indian rajah.
Hak. ahl. 98, 14

The noun in the accusative may also be followed by a substantive or adjective which agrees with it in gender.⁴⁰ However, according to both Arab and Western grammarians, it is in the nominative case with the function of a nominal predicate:

لَا شَيْءَ فِي الْعَالَمِ أَبَدٌ —
مِنْ الدَّمْعِ
There is nothing on earth
more wonderful...than tears.
Manf. sha'. 68, 11

لَا عِلَاجَ لَهْ غَيْرَ الْإِسْتِغَاثِ
The only thing to do is to
draw [our swords].
Manf. sha'. 55, 15

or in the accusative case with an attributive function:

لَا شَيْءَ غَيْرَ الْأَرْضِ
Nothing but the earth!
Hak. sheh. 152, 14

أُرِيدُ لِقَاءَ نَيْتٍ لَا شَيْءَ غَيْرِكَ
I want you and nothing
else. Mah. zuq. 209, 12

It may also be followed by a verb for which the noun is the logical subject; the construction is, in fact, an asyndetical relative sentence (see Vol. III):

لَا أَحَدٌ يَدْرِي؟ لَا أَحَدٌ يَدْرِي
"Is there no one who knows?"
"There is no one."
Hak. sheh. 11, 4

لَا أَحَدٌ يَعْلَمُ
"Nobody knows." ["There is
no one who knows."]
Hak. ahl. 41, 3

C The negative particle with the accusative following may be used in a subordinate construction. It is found in a noun clause after أَنْ (see Vol. III):

40. Reck., *Arab. Synt.*, p. 118; Wright, II, 97, A.

أَنَا أَنَا نَقُولُ أَنْ لَا حُدَّ بَيْنَهُمَا
As for me, I say that there
is no division between them
[both]. Nu'. 11q. 44, 15

أَعْرِفُ أَنْ لَا شَيْءَ سَتَيْطِيعُ —
I recognize that nothing
can.... Hak. ahl. 79, 2

رَأَيْتُ أَنْ لَا يَدَّ مِنْ الْوُفُوفِ عَلَى
أَسْبَابِ تَرْوِيلِهَا
I think that it is necessary
to study the causes of their
revelation. Hal. sir. 18, 20

It is especially common as an asyndetical relative clause:

كَانَتْ شَرًّا لَا يَدَّ بَيْنَهُ
It was an unavoidable evil.
Hus. ayy. I, 93, 16

ذَلِكَ شَيْءٌ لَا عِلَّانَ لِي بِهِ
That is something that does
not concern me.
Hus. ayy. I, 61, 16

أَنَا رَجُلٌ لَا مَالَ لِي
I am destitute.
Hal. sir. 120, 23

يَشْنُ مِنْ الرِّبَايَةِ وَالْإِسْخَافِ
وَالْحَيَاءِ لَا حُدَّ لَهُ
with infinite composure,
concern, and shyness.
Hus. ayy. I, 20, 4

حَقًّا إِنَّ الْعِلْمَ يَنْتَرُ لَا سَاحِلَ لَهُ
Indeed, knowledge is a sea
without a shore.
Hus. ayy. II, 20, 1

سَتَيْطِيعُ لَا شَيْءَ لَهُ
a future without any
meaning. Gibr. II, 118, 13

and frequently after the indefinite relative pronoun لَ:

أَنَّهُ سَمِعَ إِخْوَتَهُ يَحْفُونَ مَا لَا
عِلْمَ لَهُ بِهِ
that he heard his brothers
describing things he did
not know. Hus. ayy. I, 18, 1

كَانَتْ قَدْ أَعْدَّتْ لَهُ مَا لَا يَدَّ
بَيْنَهُ فِي يَوْمِ هَذَا الْيَوْمِ
She had already prepared
what was necessary for such
an occasion.
Hus. ayy. I, 35, 8

D When two correlative expressions governed by *لَا* follow each other in a coordinated construction, none of the nouns after the negative particle will take the definite article. With regard to case, according to the grammarians, one is free to use the accusative or the nominative in either or both;⁴¹ it seems, however, that the use of the accusative case in both is the most common:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power and no strength save in God! Mah. qah. 35,19

مَنْ لَا شَرَفَ لَهْمَ وَلَا وَجْدَانِ

of those who have neither honor nor feeling. Nu'. 11q. 34,12

لَا صَبَاحَ هُنَاكَ وَلَا مِصْرَ

There was neither lamp there nor light. Manf. mag. 100,11

لَا نَصِيرَ لِي وَلَا مُعِينَ

I have no one to help me. Manf. mag. 49,15

لَا وَجْدَتُ شَيْئًا لَا حَدَّ لَهُ

(I found) something unlimited and endless. Gibr. II, 113,7

Note that when the two correlative nouns have the same prepositional modification, it will only be expressed after the first noun (see page 256f.):

As a negative answer, equivalent to the English negative indefinite pronoun "nothing," *لَا شَيْءٌ* ("there is no...") is used regardless of the actual meaning of the construction or of the case required by the question (see Vol. I, § 48):

وَمَاذَا أَجَابَتْ؟ — لَا شَيْءَ

"What did she answer?" "Nothing!" Hak. ahl. 82,10

وَمَاذَا تَرَى؟ — لَا شَيْءَ

"What do you see?" "Nothing." Hak. sheh. 9,14

41. See Reck., *Arab. Synt.*, p. 120; Wright, II, p. 97, C.

مَاذَا تَقُولِينَ؟ — لَا شَيْءَ

"What are you saying?" "Nothing." Hak. sheh. 60,7

أُرِيدُكَ أَنْتَ وَلَا شَيْءَ غَيْرِكَ

I want you and nothing else. Mah. qah. 209,12

Note the following⁴²:

كَأَنَّهُ لَا شَيْءَ

As if he were nothing. Hus. ayy. I, 60,8

أَنَا كُلِّ شَيْءٍ وَأَنْتَ لَا شَيْءَ

I am everything and you nothing. Hak. sheh. 46,12

(For a discussion of the compound particle *لَا شَيْئًا* see Vol. III.)

E Frequently the negative particle *لَا* with the accusative it governs is used to fill the noun's function, either of an appositive:

إِلَى عِبَادَةِ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ

to the worship of God, the Unique, the Only One. Hal. sir. 365,4

or as a predicate in a nominal sentence:

إِذَا كَانَ بَعْضُ هَذِهِ الْأَطْرَافِ لَا يَدِينُهُ —

if the dispute between these factions was unavoidable.... Hal. sir. 281,7

أَنَّ يَوْمًا قَرِيبًا لَا يَدُوتُ بَعْدَ

that a day was undoubtedly coming in which God would open Mecca's gates to them. Hal. sir. 364,14

كَانَ لَا يَدُ أَنْ يَنْتَكُمُ

He must speak. Mah. qah. 146,21

42. In the following example:

شَيْءٌ خَيْرٌ مِنْ لَا شَيْءَ

Something is better than nothing. Mah. qah. 28,15

It cannot be ascertained whether *شَيْءٌ* is to be considered in the accusative (*شَيْءٌ*) or in the genitive dependent on the preposition *مِنْ*.

F When the prepositional phrase which usually accompanies such expressions as, e.g., *فِي رَبِّكَ* or *لَا رَبِّكَ* is omitted, they are then frequently used in an adverbial function. The expressions may or may not be introduced by the conjunction *وَ* and are rather free in the position they assume within the sentence:

هُوَ لَا رَبِّكَ قَدْ قَالَ ذَلِكَ
خَوْفَ الْوَرْدَةِ !
Undoubtedly he said that
for fear of apostasy!
Hak. (Br.) 43,3

مَوْضِعُ الْكِتَابِ هُوَ السَّبَبُ الْأَوَّلُ
فِي الْإِجْمَالِ عَلَيْهِ لَا رَبِّكَ
The subject matter of the
book is undoubtedly the
main reason for its ac-
ceptance. Hal. str. 25,7

وَأَلَّا فَأَنَا قَاتِلُكَ لَا مَحَالَةَ
Otherwise I would surely
kill him. Nu'. 11q. 110,12

إِنَّهُ لَا يَدَّ يَهْمُكَ وَحَتُّوْكَ
He will certainly hate and
despise you.
Manf. mag. 139,14

هِيَ لَا شَيْءَ تُحِبُّ
She is undoubtedly in love.
Mah. qah. 135,19

هَؤُلَاءِ وَلَا رَبِّكَ رِجَالٌ رَفِيعَانِ
They are undoubtedly
Dacianus' people.
Hak. ahl. 38,13

أَنَّ هَذَا الرَّجُلَ أَصْحَقُ وَلَا عَدَلَ
No doubt this man is stupid.
Hak. ahl. 83,9

Note that with this function the expressions may also precede an adjective, e.g., in a nominal sentence; however, they do not influence the adjective's case:

هُوَ لَا يَدَّ شَيْءٌ إِلَّا تَغْلِبَ طَائِفَةٌ
عَلَى سَائِرِهَا
the dominance of one [faction]
over all the others would be
unavoidable.
Hal. str. 281,7

إِنَّ الْمَوْتَ لَا يَدَّ آتِي إِلَيْكَ
Death will inevitably reach
you. Hak. sheh. 57,3

إِنْ كُنْتَ لَا يَدَّ آخِذًا بِهِ أَحَدًا
If you must blame somebody
for it. Manf. mag. 179,15

§ 109 THE ACCUSATIVE AFTER PARTICLES

Under this heading, we shall study a series of particles of different origin and varying syntactical character which have in common the fact that they usually govern a noun in the accusative case. Arab grammarians call them *مُؤَنِّدَاتُ الْمَوْحُودِ*, "the particles," with the accusative known as *مَوْحُودَاتُ الْمَوْحُودِ*, "the predicate of *inna*." For practical purposes, other particles, like *أَنَّ* and *لَكِنْ*, which have a common origin and similar construction will be studied here, although they are not followed by a noun in the accusative. ⁴³

A *أَنَّ* and *أَنَّ* are, in fact, demonstrative elements which originally had an emphatic interjectional character; they are used in order to direct the mind of the listener toward a specific noun in the accusative case on which they exert their governing emphatic influence. The accusative here is thus related to the accusative of exclamation (see page 202f.).

The noun in the accusative does not belong to the following sentence structurally, nor must it necessarily be the grammatical subject; as a consequence, it has to be re-presented in the sentence in the proper place and proper syntactical function by means of a personal pronoun.

In two instances, however, the accusative has been incorporated into the following sentence. This occurs: 1) when the emphatic accusative is simultaneously the logical and the grammatical subject; it need not be repeated, since the repetition itself seems to carry a special emphatic effect; 2) when the accusative is the grammatical subject of a nominal sentence with inverted word order (see Vol. I, § 12).

Thus, the following constructions are possible:

إِنَّ الرَّجُلَ هُوَ فِي الدَّارِ
إِنَّ الرَّجُلَ فِي الدَّارِ
إِنَّ الرَّجُلَ قَتَلَ
Certainly the man is in
the house. [There this
man: he is in the house.]
This man has certainly
killed.

43. On the use and function of these particles within a compound, see Vol. III.

إِنَّ الرَّجُلَ قَتَلَ زَيْدًا
Indeed the man, Zaid has killed him.

إِنَّ الرَّجُلَ مَاتَ أَبُوهُ
Certainly the man's father has died. [Certainly the man, his father has died.]

The same types of constructions are possible with *لَكِنْ* (see page 234) and with *لَكِنْ* (see page 235).

The normal word order in these constructions, as it appears in the preceding examples, is for the accusative to immediately follow the particle. When this order is not observed and the accusative is not placed directly after the particle, two constructions are possible:

a) The logical subject remains in the accusative case, regardless of its position in the sentence. This, however, occurs only in nominal sentences:

إِنَّ حَلْقَ بَابِ خَزْفِي ضَاطِلًا
There is an officer at the door of my room.
Qud. (Br.) 48,5

حَلْقٌ أَنِّي فِي بَيْتِي الدُّنْيَ الْكُفَى
كَالْمَهْرَةِ تَلَا أَسْرَافًا —
But in some large cities — in Cairo, for example — there were several markets.
Djir. tar. I, 193, 19

إِذَا هَذَا الْكِتَابَ فَإِنَّ لَكَ فِيهِ ذِكْرًا
Read this letter, for you are mentioned in it.
Manf. mag. 29, 14

كَانَ فِي السَّمَاءِ تَلَا وَجْهَ الصُّبْحِ إِلَيْهَا
as if there were an angel in heaven directing light toward her.
Raf. wah. I, 86, 10

b) The particle takes a personal suffix (third person, masculine) which is of general reference to the following sentence and upon which it exerts its governing influence. This construction is especially frequent with verbal sentences, but it is also used with nominal sentences (see page 430f.):

وَاللَّهُ يَعْلَمُ أَنَّهُ لَا مِنْ أَحَدٍ شَيْءٌ يَعْلَمُ —
God knows that none of them knows.... Manf. mag. 25, 17

أَنَّهُ لَا يُوجَدُ شَيْءٌ فَرَّقَ بَيْنَ امْرَأَةٍ وَامْرَأَةٍ
that there is no difference between one woman and another. Mah. qah. 130, 14

وَلَكِنَّ الْكِتَابَ اسْتَوْجَبَ بَنِيَّ أَنْ —
but the book forced me to.... Maz. (Zy.) 1, 35

Note that sometimes the particle governs a word different from the one we could consider the logical subject. This seems to be allowed when the subject cannot be in the accusative:

مَنْ أَدْرَاكَ أَنِّي مَا تَغْلِبُ مَوْجُودًا؟
Who told you that what you are seeking exists?
Hak. sheh. 54, 3

الْعَلَّةُ وَإِنِّي مِنْ أَنَّ مَا خَلْفَ السَّيَارِ جَمِيلًا كَالَّذِي أَمَامَهُ
Is he so certain that what is behind the curtain [of death] is as beautiful as what is in front of it?
Nu'. 11q. 28, 4

Compare with the following:

لَوْ أَنَّ مَا تَقُولُ صَحِيحٌ!
If only what you're saying were true! Hak. ahl. 49, 8

B Any attributive apposition to a noun in the accusative will also be in the accusative case (see page 48):

أَنَّ لِي فِي الْحَيَاةِ رَأْيًا غَيْرَ رَأْيِكَ
that my opinion about life is different from yours.
Manf. mag. 8, 2

أَنَّ لَكَ بَيْنَ هَذَا الدُّنْيَ الضَّمَمِ مِنَ الشَّيْبِ وَالْأَطْفَالِ تَلَا عَاصًا
that among this large number of children he had a special place.
Hus. ayy. 1, 17, 2

أَنَّ نَمَ وَطْنَا عَرَبِيًّا؟
that there is an Arabic fatherland?
zur. (Zy.) 18, 17

أَنَّ هُنَاكَ طَرِيقَيْنِ مَقْتَوَيْنِ أَمَّا بِي
There are two ways open before us. Idr. (Br.) 73, 27

but the nominal predicate will follow in the nominative case (see Vol. I, § 3):

أَنْ قَلْبِكَ نَبِيٌّ طَاهِرٌ؟

that your heart is clean and pure? Manf. mag. 35,16

أَنْ الْأَيُّورَةَ سَبِيحَةً

The Princess is Christian. Hak. ahl. 85,15

إِنِّي خَائِفٌ

I am frightened. Hak. ahl. 151,16

The particle may govern more than one noun in the accusative case:

أَيْنِي لَا أَعْرِفُ أَنْ فِيكَ عَيْتَ الْأَطْفَالِ
وَمِيلَتِهِمْ إِلَى اللَّهْوِ وَالْفُحْكِ وَشَيْئًا
مِنْ قَسْوَتِهِمْ

I know that you like children's jests and you have their liking for fun and laughter, and some of their cruelty. Hus. ayy. I, 147,13

كَأَنِّي بِأَيَّاهُ وَاجِدٌ

as if he and I were one single being. Nu'. kan. 11,5

لَأَنْتِ لَ لَا أَعْتَقِدُ أَنْ عَهْدًا يَخْلُ
عَهْدَكَ الْغَائِرُ رَوًّا يَخْلُ وَرَدِكَ
الْكَاذِبُ يَسْتَحِقُّ أَنْ —

For I do not believe that a false promise and a love as faithless as yours deserve to.... Manf. (Zy.) 30,29

أَنْ طَلَبَةَ الْجَامِعَةِ وَطَلَبَةَ جَمِيعِ
الْمَدَارِسِ الْعُلْيَا وَالثَّانِيَةِ —

The university students and the students of all colleges and secondary schools.... Hai. (Zy.) 14,8

C As we have stated, the noun in the accusative case may have different functions in the following constructions:

a) As subject, in a nominal sentence:

أَنْ الرَّاهِبَ فِي الدَّيْرِ نَظِيرُ
الْجُنْدِيِّ فِي سَاحَةِ الْحَرْبِ

A monk in a convent is like a soldier on the battlefield. Gibr. I, 161,8

أَتَيْتُ رَجُلَ جُنْدِيٍّ سَاحِلٍ

that I am a simple soldier. Manf. sha'. 22,17

أَنْ أَلِيمُ بَحْرٍ لَا سَاحِلَ لَهُ

Knowledge is a sea without a shore. Hus. ayy. 20,1

إِنَّكَ خَائِفٌ

You are afraid. Hak. ahl. 55,6

or in a verbal sentence:

أَنَّهُ قَدْ حَفِظَ الْقُرْآنَ

that he had memorized the Koran. Hus. ayy. I, 39,14

أَنَّهُ كَانَ يُحِبُّ الْفَنَاءَ

that he loved to sing. Hus. ayy. I, 32,3

أَتَيْتُهُمْ لَا يَعْلَمُونَ

They do not know. Hak. (Zy.) 11,36

عَلَى أَنَّ مَا دَهَيْتُ بَعِيدًا

But I have not gone far. Manf. mag. 10,5

إِنَّمَا لَنْ نَسْتَطِيعَ —

We shall never be able to.... Musa adab. 27,12

b) As a genitive:

لَأَنَّهُ لَيْسَ لَهُ تَرَاثٌ

for he has no legacy. Hak. (Zy.) 11,36

حَتَّى إِنْ يَعْصِيَ الْخُلَفَاءُ فِي هَذَا

الْعَصْرِ كَانَتْ أَسْمُهُمْ رَوِيَّةً

so that the mothers of some caliphs were Byzantine at that time. Amin zuh. I, 65,18

أَنْ الْيَتِيمَ لَيْسَ فِي وَجْهِهِ

عَلَامَةٌ هُمْ

that there is no sign of sorrow in a child's face. Raf. wah. I, 86,11

c) As an accusative object:

فَإِنِّي لَسَعِيدٌ بِأَنْ —

For it makes me happy to.... Hai. sir. 65,17

أَنَّ هَذِهِ الْكُتُبُ الثَّلَاثَةُ تَرْجُمُهَا
أَبْنُ الْقَعْقِيعِ
that Ibn al-Muqaffa' trans-
lated these three books.
Amin duh. I, 208, 14

لَاَنَّ الرَّجُلَ يَكْفُرُ أَنْ يَتَعَلَّمَ
مِنْ عَوَاقِبِ جَهَنَّمَ
for man can free himself
from the consequences of
his ignorance.
Q. Amln (Zy.) 5, 25

§ 110 إِنَّ

Of all the originally emphatic particles, only إِنَّ has preserved its basic effect on the sentence following it. As for its syntactical function, it emphasizes the statement which it introduces, without any connecting value; thus إِنَّ can be used at the very beginning of the sentence as long as its emphatic character permits it, and it can be combined with coordinating conjunctions without change in meaning:

أَنْتَ سَفِيرَاتِ الْعِلْمِ لَا الْهَوَى
They are ambassadors
of knowledge, not of love.
Mah. gah. 5, 18

نَعَمْ هَذَا هُوَ النَّزَقُ الْوَحِيدُ بَيْنَنَا
وَبَيْنَهُمْ إِنْهُمْ لَا يَعْلَمُونَ مَا عِنْدَ كُمْ
مِنْ كُوزٍ
Yes, indeed, this is the
only difference between
them and us: they do not
know the treasures they
have. Hak. (Zy.) 11, 46

لَا... لَا إِنَّ الَّذِي قَرَسَ فِي
قَلْبِي هَذِهِ الْأُمُورُ الْبِصَانُ
وَأَنَّ الَّذِي أُنِيتَ فِي جَنَاحِي—
No... No, he who has buried
in my heart such beautiful
hopes... and he who has
planted within me....
Manf. mag. 9, 15

For a discussion of إِنَّ after بِ and after حَتَّى see Vol. III. On the expression إِنَّ حَتَّى, see page 249f.

For greater emphasis the particle لَ is frequently used after إِنَّ, without any change in construction, namely

a) before the nominal predicate, in normal word order:

إِنَّهُ لَسَائِرُ مِنْ غَيْرِ شَيْءٍ
He is undoubtedly a sor-
cerer. Nu'. 11q. 75, 11

إِنَّهَا لَوَسِيَّةٌ قَرِيبَةٌ
That is certainly a strange
request. Nu'. 11q. 18, 11

إِنَّ الصَّدَاقَةَ لَتَنْ عَظِيمٌ
Friendship is certainly a
great thing.
Hak. sul. 162, 12

إِنَّهُ لَكَ لَيْكٍ
He was in such a situation.
Manf. mag. 92, 13

b) before the accusative governed by إِنَّ, with an inverted word order:

إِنَّ لِهَذَا كَلِمَةً لَشَأْنًا
All this is certainly im-
portant. Hus. 'ala. II, 72, 17

أَنَّ فِي قَلْبِ كُلِّ وَاحِدٍ مِنْهُمْ
لَأَثَرًا قَلِيًّا
It certainly had a great
influence on each of their
hearts. Hus. 'ala. II, 199, 12

c) before the verb, mostly in the imperfect which usually takes the meaning of a present:

إِنِّي لَأَرْجُو أَنْ—
I certainly hope that....
Nu'. 11q. 16, 16

إِنِّي لَأَعْرِفُ أَنْ—
I do know that....
Hus. ayy. I, 146, 14

أَخْرَجَ مِنْ هُنَا إِنِّي لَأَرْجُو نَيْكَ
Get out of here, I beg you.
Hak. ahl. 132, 15

إِنَّ الصَّبِيَّ لَيَنْسَى كُلَّ شَيْءٍ
قِيلَ أَنْ—
The boy would certainly
forget everything before....
Hus. ayy. I, 132, 12

§ 111 إِنَّ

إِنَّ is called إِنَّ الْخَفِيفَةَ, "the lightened in," by Arab grammarians. It has no governing influence; it may be followed by a verbal sentence and may also be

strengthened by the particle **لَ**. **لَ** does not seem to be generally used by all authors but rather only as an intended anachronism.⁴⁴

إِنْ كَانَ بِي ذَلِكَ أَلَوْتُ لَصَبِي
جِدِّ وَصَلِ
 At that time he was, indeed, a serious and hard-working boy. Hus. ayy. I, 148, 7

إِنْ كَانُوا لَيَجِدُونَ فِيهِ ضَرْبًا
مِنْ أَلَقٍ وَأَلْوَانًا مِنْ أَلَمَصِ
وَمِنْوَانًا مِنْ أَلَحْشَرَاتِ
 They used to find different kinds of straw, pebbles, and insects in it. Hus. ayy. I, 150, 8

§ 112 (أَنْ AND أَنْ)

أَنْ and **أَنْ**⁴⁵ are of the same origin as **أَنْ** and **أَنْ**, that is to say, they all are demonstrative elements of interjectional value used to direct the attention of the listeners to a certain part of the speech.

However, while **أَنْ** and **أَنْ** have preserved to a certain extent their emphatic and interjectional character, "verily," "indeed," **أَنْ** and **أَنْ** have only retained their demonstrative aspect, shown in the fact that they are used exclusively to introduce a complete clause as a part of a compound.

The usual classification of **أَنْ** and **أَنْ** among the conjunctions is dependent of course on the definition of the conjunction. However, these particles have a function in the Arabic sentence completely different from the normal function of a conjunction: they cannot unite words, phrases, or sentences. They merely refer to the following sentence, which automatically becomes a clause with a function equivalent to that of a substantive (see Vol. III).

The main difference between **أَنْ** and **أَنْ** is that the former introduces a statement which is understood

44. Taha Husain, e.g., adds an explanatory footnote to both sentences, since the edition of the book seems to be intended primarily for young readers.

45. This particle is mentioned here for practical purposes only. For information on **أَنْ** when introducing a noun clause and its relationship to the main clause, see Vol. III.

as independent and complete as a syntactical unit, while the latter is understood and presented as a part of a compound; thus it cannot be used independently or at the beginning of a syntactical unit (see Vol. III).

As for the construction of **أَنْ**, it is followed by a noun or pronoun in the accusative case following the patterns shown on page 227f:

أَنْ قَلْبِي نَقِي طَاهِرٌ
 that your heart is clean and pure?
 Manf. mag. 35, 16

أَنْ أَكَلْتُ نَازِلَاتِ يَتِيمٍ دَيْسًا
 that one day he ate molasses. Hal. sir. I, 20, 12

(For additional information on the accusative following **أَنْ** and for a discussion of this particle introducing a noun clause see Vol. III.)

§ 113 (لَكِنَّ AND لَكِنَّ)

لَكِنَّ and **لَكِنَّ** belong to the group of demonstrative particles with an interjectional character. Their function is still related to that of **أَنْ** and denotes the stressing of a subsequent statement as opposed to a preceding one; their adversative meaning is derived from this. Since they have no connecting value by themselves, they are usually introduced by the coordinating conjunction **وَ**.

A **لَكِنَّ** is always followed by a nominal or inverted verbal sentence and governs a noun in the accusative case, following the same pattern as **أَنْ** (see page 227f.):

لَكِنَّ أَحَدًا لَا يُؤَيِّدُ أَنْ يَخْرُجَ
 but nobody wants to visit me. Qud. (Br.) 54, 26

لَكِنَّ شَيْئًا مِنْ ذَلِكَ لَمْ يَكُنْ
 but none of that happened. Hus. ayy. I, 103, 3

لَكِنَّي ذَاهِبَةٌ قَرِيبًا إِلَيْهِ
 but I am going to him soon. Nu'. liq. 40, 10

لَكِنِّي بَقِيْتُ صَامِتًا
but I remained silent.
Gibr. I, 116, 17

لَسْتُ عَمِيقًا لَكِنِّي عَلَى الدَّامِ وَاضِحٌ
I am not profound but I
am always clear.
Musa (zy.) 2, 34

لَكِنِّ عَمَّ أَبَا طَالِبٍ كَانَ —
but his uncle, Abu Talib,
was.... Hal. sir. 120, 14

لَكِنَّهُ ظَلِمَ
But it is dark!
Hak. ahl. 39, 8

In a nominal sentence, the accusative after لَكِنِّي may remain in its proper place within the sentence, separated from the particle:

وَلَكِنِّ لِلْعَوَةِ آلَاتٌ مِثْلُ حَدْرَدٍ
But human endurance has
its limitations.
Hak. yaum. 40, 11

وَلَكِنِّ لِي مَعَ سَيِّدَتِنَا غُرَّتَانِ آخَرِ
But I have another matter
to take up with your
school teacher.
Hus. ayy. I, 59, 4

وَلَكِنِّ هُنَاكَ إِلَى جَانِبِ هَذَا
الْإِغْتِيَارِ غَيْرًا آخَرَ أَقْوَى مِنْهُ
But there is another,
more important, consider-
ation here. Hal. sir. 281, 15

B لَكِنِّ, on the other hand, has no governing influence; its adversative effect is directed upon the statement following it rather than upon a specific part. It can be used to introduce a nominal or a verbal sentence:

وَلَكِنِّ هُوَ أَمْرٌ
but he is beardless.
Gibr. I, 158, 21

وَلَكِنِّ أَيْدِي نَجَاةٍ هَذِهِ أَلْسِي —
But what deliverance is
that which...?
Hak. ahl. 17, 12

46. This particle is mentioned here for practical purposes only. For additional information on لَكِنِّ when introducing adversative constructions, see Vol. III.

كُنْتُ أَتَنَظَّرُكَ عَلَى مَقْعِدٍ قَرِيبِ بَابِ
السَّيْلِ وَلَكِنِّ ظَلَمَنِي النَّعَاسُ
Sitting close to the King's
chamber, I was waiting for
you, but drowsiness over-
came me. Hak. ahl. 123, 10

أَنَا أَغْفِيكَ الْيَوْمَ مِنَ الْبَرَاءَةِ
وَلَكِنِّ أُرِيدُ أَنْ آخُذَ عَلَيْكَ عَهْدًا
I will excuse you today from
the recitation, but I want
you to swear something.
Hus. ayy. I, 45, 7

وَلَكِنِّ نَحْنُ الْفُقَرَاءُ قَدْ تَشَبَّهْنَا
بِأَهْوَالِكِ
But we, the poor, hang on
your words.
Gibr. II, 153, 9

The adversative effect of the particles can frequently be directed onto an isolated part as opposed to another correlative part, often one being negative; for example:

a) after لَكِنِّ introducing a nominal sentence:

كَانَ يَشْعُرُ شُعْرًا غَائِضًا وَلَكِنَّهُ
قَوِيٌّ بَلَّانٌ —
He had a vague but strong
feeling that....
Hus. ayy. II, 17, 3

أَنَّ هَذِهِ الْقُوَّةُ لَيْسَتْ فِي الْأَرْضِ
وَلَكِنَّهَا فِي السَّمَاءِ
that such a power does not
exist on earth, but only
in heaven.
Hus. 'ala. II, 14, 21

لَيْسَ جَنَابُكَ هُوَ الَّذِي أَسْرَقَ
وَلَكِنَّهُ جَيْشُكَ
It has not been your beauty
that has imprisoned me but
your army. Hak. sul. 45, 7

b) or after لَكِنِّ introducing either the part
in question:

نَعَمْ أَنَا بِحَاجَةٍ وَلَكِنِّ إِلَيَّ غَيْرُ أَلَمَالٍ
Yes, I am in need, but not
of money. Gibr. III, 82, 6

هَذَا أَتَشَدُّ غَضَبِي النَّسِيحَ وَلَكِنِّ عَلَى
سَيِّدِنَا لَا عَلَى الْمُسَيِّمِ
At this point, the Sheikh's
anger became violent, but
against the school teacher,
not against the boy.
Hus. ayy. I, 60, 16

لَا عَيْنَ اسْتِخَارٍ وَلَكِنْ مَنَ كَيْلٍ

not because of wantonness, but because of negligence. Mah. zuq. 41,20

or a noun clause introduced by **أَنَّ** or **أَنَّ**:

أَنْتَ تَعْلَمِينَ أَنَّ فِي هَذِهِ الْحَيَاةِ مَوْتًا لَا تُخْفِيهِ الْمَوْتُ وَلَكِنْ أَنِّي لِلْبَشَرِ تِلْكَ الْمَعْرُوفَةُ

You know now that this life has a meaning which cannot be concealed by death, but that I am that knowledge for mankind which.... Gibr. III, 153,9

(For additional information on the above particles, see Vol. III.)

§ 114 لَعَلَّ (لَعَلَّ)

لَعَلَّ is usually preceded by the emphatic particle **لَ**. It was originally a verb that has completely lost its verbal character. The explanation given by the Arab grammarians for its use is that one either waits for or is afraid of, "or simply, **لِلتَّوَقُّعِ**, "for expectation," does not always express its meaning in modern Arabic. It has become a particle of emphatic uncertainty, and governs a noun in the accusative case; thus it is always followed by a nominal or inverted verbal sentence:

لَعَلَّكَ فِي حَاجَةٍ إِلَيْهِمَا

Perhaps you need both of them. Din (Br.) 63,1

لَعَلَّ آتٍ إِلَى السَّاحِرِ

Perhaps he is coming to the sorcerer. Hak. sheh. 12,13

عَلَيَّ اسْتَطِيعَ أَنْ —

Perhaps I can.... Manf. sha'. 28,10

لَعَلَّنَا نَسْتَطِيعَ أَنْ نَحْلِيَ حَيَاةَ أُمِّ بَهَاءَ

Perhaps we can save the life of Baha's mother. Nu'. 11q. 26,10

لَعَلَّ (لَعَلَّ)

لَعَلَّهَا يَحْيَى

I hope she is well. Manf. mag. 12,11

عَلَّكَ تَجِدُ السَّبِيلَ إِلَى مَوَاقِي هُنَاكَ

Perhaps you will find a way to get in touch with me here. Manf. mag. 102,12

لَعَلَّ نَجِدَ بَيْنَهَا شِفَاءً لِنَفْسِكَ الْحَايِرَةِ

You might find a remedy for your troubled soul among them. Hus. 'ala. I, 5,16

وَلَعَلَّ أَنَّهُ حَدَّثَنِي طَبِيبًا عَنْ هَذَا الْوَلَدِ الْأَبِيَّ الْمَحْبُوبِ

and perhaps his mother spoke to him for a long while of his beloved father. Hal. sir. 113,10

مَنْ يَدْرِي؟ لَعَلَّيْ هِيَ

"Who knows? Perhaps I am she." Hak. ahl. 162,10

كَانَ يَسْكُنُهَا شَابٌ لَعَلَّ كَانَ أَكْبَرَ مِنْ هَؤُلَاءِ التَّلَامِيذِ عَشِيًّا

A young man occupied it. He was perhaps a little older than these students. Hus. ay. II, 63,4

It is also used in order to emphasize a question:

أَلَيْسَ وَاقِعٌ مِنْ أَنَّ مَا خَلْفَ الْبَسَامَةِ لَيْسَ جَمِيلًا كَالَّذِي أَمَامَهُ؟

Is he so certain that what is behind the curtain [of death] is not as beautiful as what is in front of it? Nu'. 11q. 28,4

أَلَعَلَّكَ عَلَى سَفَرٍ؟

Are you going away perhaps? Nu'. 11q. 18,1

أَلَعَلَّ عَلَى صَوَابٍ وَأَلَّا تُسْ فِي فَالَاءِ؟

Could he possibly be right and all the rest wrong? Nu'. 11q. 103,7

It may also introduce a sentence equivalent to a final clause which is understood as completely independent from the action of the subject of the preceding sentence:

ثُمَّ أَشَارَ بِأَسْتِجَابٍ جَارِيَةٍ عَائِدَةً
لَعَلَّهَا تَعُدُّهُ

Then he advised him to question 'Aisha's slave so that she might tell him the truth. Hal. str. 360, 11

أَنْ يَهْبِطَ فِي هَذِهِ النَّقَاةَ لَعَلَّ
سَكَنَهُ مِنْ هَذِهِ الْأَسْمَاكِ يَزُرُّهُ

to sink down into this stream so that one of those fish might swallow him. Hus. ayy. I, 13, 12

قَدْ دَعَوْتُمَا لَعَلَّيْنَا يَفْضَحَانِ لَكَ
أَكْرَبًا سَاعِدَيْنِ نَطْرُقِ عَلَى
الْإِفْصَاحِ عَنْهُ

I have called them out so that they may demonstrate to you more than I could convey with words. Nu'. liq. 76, 1

رَحِمْتُ أَبْعَلَّ عَيْنِي فِي جَوَانِبِ
الْمَفَارَةِ لَعَلَّنِي أَبْصِرَ الثَّمَلَيْنِ

My eyes started searching the corners of the cave to see if I could find the two foxes. Nu'. liq. 68, 15

أَسْتَلِمُهُ الْجَعْلَةَ الثَّانِيَةَ لَعَلَّيَا
تَحُلُّ الْإِثْمَالَ

to take the third sentence from it so that it might solve the difficulty. Maz. (Zy.) 1, 16

حَاسِلٌ أَنْ يَحْدُثَ إِلَى الْيَوْمِ
لَعَلَّهُ يَرَى هَذَا الشَّخْصَ

He tried to go back to sleep so that he might see this person [again]. Hus. 'ala. I, 3, 7

As we have seen with **أَنْ** and **أَنَّ**, the accusative case after **لَعَلَّ** (ل) introducing a nominal sentence does not have to follow the particle immediately:

لَعَلَّ لَهَا شَأْنًا مَعْلَهَا عَيْنِ
التَّكْبِيرِ

Perhaps there was something that prevented her from being early. Manf. mag. 119, 12

لَعَلَّ لِكُلِّ جَنَسٍ مِنْ أَجْنَابِنِ
الشَّيْرِ قِصَّةٌ كَهَذِهِ

Perhaps every people has a legend similar to this one. Hak. ahl. 52, 3

When **لَعَلَّ** is followed by a suffixed pronoun of the first person, the form of the pronoun used may be that of the accusative:

لَعَلَّنِي

perhaps. Nu'. (Zy.) 33, 4; Nu'. liq. 68, 15

عَلَّنِي

perhaps. Manf. sha'. 28, 10

or of the genitive:

لَعَلَّ هِيَ

Perhaps I am she. Hak ahl. 162, 10

لَعَلَّ أَنْ فِي عَيْنَيْكَ أَسْرَارَ

so that I might see in your eyes the mysteries of your heart. Gibr. III, 35, 9

صَدْرِي

Gibr. III, 35, 9

لَعَلَّ رَأَيْتَ فِي نَفْسِيهَا شَيْئًا
مِنْ الْخَيْرِ

I might [even] see something beneficial in its publication. Hus. 'ala. I, 3

لَيْتَ § 115

لَيْتَ expresses a wish that something would happen or would have happened. It also governs in the accusative case a noun which usually is the subject of the sentence.⁴⁷

With a nominal sentence, the noun in the accusative generally follows the particle immediately, but it can also be separated from it according to the pattern given for **أَنَّ**:

لَيْتَنِي تَحْتَ التَّرَابِ

I wish I were under the earth. Nu'. kan. 62, 1

لَيْتَ هُوَ

I wish it were. Raf. wah. I, 67, 15

47. An old expression is:

لَيْتَ شِعْرِي

I wish I knew. Manf. mag. 108, 6

See Reck., *Synt. Verh.*, p. 367 and 569.

لَيْتَ لِي أَنَّمَا آخَرُ وَصْفُهُ أُخْرَىٰ
I wish I had another name
and a different appearance!
Hak. ahl. 132,4

Or before a verbal sentence with inverted word
order, with the imperfect of the perfect tense with
non-preterital meaning, "would be!"

لَيْتَ يَفْعَلُ ذَلِكَ
I wish he would do that.
Nu'. 11q. 95,13

لَيْتَنِي أَصْطَبِعُ ذَلِكَ
I wish I could do that.
Manf. sha'. 205,17

لَيْتَنِي أَنَا أَيْضًا كُنْتُ سَبِيحَةً
I wish I were a Christian
too! Hak. ahl. 31,15

لَيْتَنِي مَا كُنْتُ
I wish I did not exist!
Nu'. kan. 62,1

The perfect may have preterital meaning; in this
case, it expresses a wish contrary to fact, "had (I,
he, it, etc.) been!" The negation of the perfect is
usually *لَمْ* with the jussive, "had (I, he, it, etc.)
not been!"

لَيْتَ أَبِي فُطِنَ فَسَكَنَ الْقَرْيَةَ
لَيْتَ عَلَيَّ الْبَرَاءَةَ
If only my father had been
intelligent and dwelled in
the village and taught me
farming! Sak. (Zy.) 13,34

لَيْتَنِي لَمْ أَجِدْ فِي شَيْئِكُنِ
صَفْقَةَ النِّجَمِ
If only I had not found
the unlucky bottle in my
net. Hak. sul. 65,4

لَيْتَهُ لَمْ يَحْضُرْ وَلَيْتَكَ خَسِرْتَ
كُلَّ شَيْءٍ
If only he had not come
and you had lost every-
thing! Manf. sha'. 38,1

رَأَيْتَ وَلَيْتَنِي لَمْ أَرِ
I have seen and I wish I
had not. Gibr. II, 123,1

لَيْتَ is frequently preceded by the interjectional
particle *يَا* without an apparent change in meaning but
with an increased emphatic effect:

وَيَا لَيْتَكَ تَعْرِفُ وَفَقِ بَرَقَتِكَ عَلَيَّ
بَهَاةً —
If only you knew the effect
of your wire on Baha...!
Nu'. 11q. 29,2

وَيَا لَيْتَ حُدُودَهَا مَا كَانَتْ خَيْرَ
حُدُودٍ الْمَالُوفِ وَالْمَعْمُولِ عِنْدَ النَّاسِ
If only her boundaries
stopped at the usual and
reasonable!
Nu'. 11q. 78,15

يَا لَيْتَنِي سَافَرْتُ مَعَكَ
If only I could travel with
you! Ralh. mul. 73,18

It may also be preceded by *أَلَا* in its interjectional
usage (see Vol. I, § 41):

أَلَا لَيْتَ الْمَسَايِرَ إِلَّا سَلَابِيَةً لَا
يَخْطُبُ عَلَيْهَا إِلَّا رِجَالٌ —
If only men...preached from
Muslim pulpits.
Raf. wan. I, 37,9

أَلَا لَيْتَ كَأَنَّ ضَعُفَكَ سَيِّئًا
If only he were a cast-off
beggar! Gibr. III, 177,18

أَلَا لَيْتَنِي كُنْتُ شَجَرَةً لَا تَزْهَرُ
I wish I were a tree that
never blooms!
Gibr. III, 179,4

أَلَا لَيْتَهَا كَانَتْ ابْنَةَ ذِرَاعٍ
I wish she were a peasant's
daughter. Gibr. III, 178,10
Used independently, *لَيْتَ* is equivalent to an inter-
jection:

يَا لَيْتَ
If only...! [Spanish:
¡ojalá! 'Aw. (Br.) 13,14

§ 116 عَسَى

"to be possible," was originally a verb. It
seems to have lost its verbal conjugation completely
in modern Arabic and become equivalent to a verbal
particle always with the meaning of the present, e.g.,
"it is possible."

Its verbal character, which still can be seen in the suffixed pronouns in the accusative case, is challenged in modern times by its nominal construction:

عَسَى أَنْ يَكُونَ لِي... (Nu'. 11q. 54, 17), but عَسَى لِي... (Nu'. 11q. 54, 17), "It is possible that I..."

عَسَى is used in interrogative constructions to emphasize doubt and the interrogative character of the question.

It is frequently found introducing a question or after an interrogative pronoun and followed by a nominal or an inverted verbal sentence. The subject of the sentence immediately follows عَسَى in the accusative case:

عَسَاهُمْ فِي صِحَّةٍ وَخَيْرٍ؟
Nu'. 11q. 16, 13

أَلَا عَسَاكَ تَضَعُ؟
Hak. ahl. 18, 13

أَلَا عَسَاكَ تَعُولُ فِي نَفْسِكَ؟
What could you be telling yourself?
Hak. sheh. 123, 4

unless the interrogative pronoun functions as a subject, in which case عَسَى may also be followed by a verb:

وَمَا عَسَى يَنْتَلِ بِكَ لَوْ كَلَّكَتُكَ؟
What will happen to me if I lose you?
Raf. wah. I, 96, 11

More frequently, however, عَسَى is followed by a noun clause introduced by أَنْ:

أَلَا عَسَى أَنْ يَكُونَ التَّحْسِيدُ؟
What could theology be?
Hus. ayy. I, 68, 12

أَلَا عَسَى أَنْ يَكُونَ الْبَيْتُ؟
What could jurisprudence be?
Hus. ayy. I, 68, 13

مَنْ عَسَى أَنْ يَكُونَ هَذَا الرَّجُلُ؟
Who could this man be? And
مَا عَسَى أَنْ تَكُونَ عَصَاهُ؟
what could [the sound of] his staff mean?
Hus. ayy. II, 43, 19

Sometimes the subject of the noun clause is put in the accusative case following عَسَى:

مَا عَسَى تِلْكَ الشَّعْرَةُ أَنْ تَكُونَ؟
Nu'. 11q. 74, 9

عَسَى can be used with an indirect question:

(السُّؤَالُ) عَنْ عَسَائِي أَكُونَ؟
(The question) about who I might be.
Nu'. 11q. 55, 1

A sentence after عَسَى may also have an optative-final meaning equivalent to لَعَلَّ:

أَرْجِعْهَا إِلَيَّ الظُّلْمَ وَبِذَرْهَا عَلَى
بُرَاثِي مِنَ الشَّرِّ لَعَلَّهَا تَذَكَّرُ الضَّمِيمَ
الَّذِي دَسَّسَتْ بَيْنَهُمَا، أَسْتَوْفِيهَا أَلَمَلٌ
مَرْوَجًا يَنْفِخُ الْعَلَمُ عَسَاهَا تَذَكَّرُ،
طَلَمَ الْبَلِيلَ السَّحَرِيَّةَ

Return her to the darkness and stretch her out upon a layer of thorns, so she may remember the bed she has polluted with her shame. Give her vinegar mixed with colocynth to drink, so that she may remember the taste of the forbidden kisses.
Gibr. I, 129, 4

§ 117 ADJECTIVES AS ADVERBIALS

Some adjectives, because of their frequency of occurrence in the adverbial accusative, have become independent of their original usage and have acquired a special function and meaning.

A Some constructions in which the adjective appears independently in the adverbial accusative can, in fact, still be considered as elliptical, since they are used to modify a substantive in the adverbial

accusative which, even though not expressed, can be easily understood⁴⁸:

لَمْ يَدْ مُ طِيلًا
It did not take a long
time. Hus. ayy. I, 39, 4

دَعِينَا نَكْتُ قِيلًا
Let's stay a little while.
Mah. qah. 76, 14

أَسْهَلْنِي قِيلًا
Give me some time.
Mah. qah. 39, 15

or because of the ellipsis of a cognate accusative in a paronomastic construction (see page 447):

أَنَا قَدِ انْتَهَرْنَاكُمْ طِيلًا
We have been waiting for
you a long time.
Hak. ahl. 57, 4

Compare this with:

سَكَتَ سَكُونًا طِيلًا
He remained silent a long
while. Nu'. liq. 77, 6

B Frequently, however, adjectives are found independently, performing the function of an adverbial modification. Since they are not used as adjectives, they do not agree in gender or number with any noun item of the sentence, but will be in the masculine singular following the part of the sentence they modify:

لَقَدْ تَغَيَّرَ كَثِيرًا
It has changed a great deal.
Hak. ahl. 63, 6

صَدَقْتَ قِيلًا فِي هَذَا
There is some truth in
what you say.
Hak. ahl. 70, 16

48. In such cases as

مَقُولُ لَكَ حَقٌّ
Of course, you are right.
Mah. qah. 179, 12

مَقُولُ should be understood as an elliptical nominal sentence (see Vol. I, Section 10), rather than as an adverbial; thus it is to be translated as: "(It is) of course, you are right."

لَكِنِّي ذَاهِبَةٌ قَرِيبًا إِلَيْهِ
but I shall go to him
presently. Nu'. liq. 40, 10

لَأَنَّهُ تَعِبَ قِيلًا
For he is a little tired.
Manf. sha'. 108, 6

لَوْ أَنَّكَ تُحِبُّنِي قِيلًا
If you love me a little.
Hak. sheh. 68, 3

رَأْسَهَا عَطَّرَتْ قِيلًا
Her head was bowed a little.
Fur. (Zy.) 24, 50

أَحِبَّهُ كَثِيرًا
I love him very much.
Nu'. liq. 82, 5

أَحْلَامُ الشَّبَابِ غَالِيًا أَصْفَاتَ
The dreams of youth are
mostly a maze.
Hak. ahl. 125, 6

بَاطِلَتْ (ب) فِيهِ الْفَتَى قِيلًا
(I looked) at his mouth
half open as if....
Gibr. I, 80, 3

أَنَّكَ دَائِمًا كَذَلِكَ
You are always like this.
Hak. ahl. 51, 14

لَكِنَّ هَؤُلَاءِ الرِّجَالَ يَكُونُونَ غَالِيًا
بَعْسًا ظَالِمِينَ
but these men are, for the
most part, oppressed and
in misery. Gibr. II, 18, 5

كَأَنَّمَا اسْتَطَاعَ أَحْمَرًا أَنْ يَتَحَمَّلَ
بِالْيَقِينِ
as if he could at last
communicate with the holy
man. Hak. ahl. 65, 10

لَقَدْ كَانَتْ تُحِبُّ الْبِرَّةَ دَائِمًا
فِي هَذَا الْبَيْتِ
She always liked to be
alone in this hall.
Hak. ahl. 45, 12

When the adverbial has a determinative (restrictive) function, it may precede the part of the sentence it modifies:

فَأَمَّا رِيشًا وَلِنِيشًا فَقَدْ انْتَهَرَ
الْعَرَبُ
Religiously and linguisti-
cally the Arabs were vic-
torious. Amin duh. I, 49, 4

أَجِيرُ أَوَّلَ إِنَّا — Finally, I shall say that we.... Musa adab. 64,6

بَلْ بَاطِلًا كُنْتُ أَتَوَكَّرُ but I kept thinking in vain. Gibr. I, 68, 8

§ 118 SUBSTANTIVES AS ADVERBIALS

The use of the substantive as an independent adverbial developed from its use as an adverbial (restrictive or circumstantial) accusative. It differs from the adverbial accusative mainly because the independent adverbials do not modify a nominal part of the sentence but, rather, the statement as such, independently from the nouns involved and from the syntactical nature of the statement, whether it be a verbal or nominal sentence.

The substantive used as an independent adverbial is always in the singular and very free in its position within the sentence; it is always grammatically underlined but, when derived from verbal nouns, it may have a prepositional complement:

أَيْفَ جَدًّا أَنْ — I very much regret that.... Mah. qah. 56, 11

هَلْ أَنَا حَقًّا زَوْجُكِ؟ Am I truly your husband? Hak. sheh. 67, 15

إِنَّهُ حَقًّا عِيدٌ This is really a holiday. Fur. (Zy.) 24, 3

حَقِيقَةً لَسْتُ أَفْهَمُ كَثِيرًا Actually, I do not understand much. Hak. ahl. 71, 4

أَخْرَجَ مِنْ هُنَا حَالًا Get out of here right away. Manf. sha'. 46, 16

عَجِيبٌ حَقًّا أَنْ — It is indeed astonishing that.... Musa adab. 118, 13

كُنْتُ أَرِئِنَ بِالسَّيْحَةِ أَسْمًا I accepted Christianity in name [only]. Hak. ahl. 20, 13

فِعْجِبُ الصَّبِيِّ بَابُ التَّعْظِيفِ مَثَلًا and the boy would answer, for example, "The chapter about the conjunction."

Hus. ayy. I, 77, 7

فَعَلًا actually. al-Raf. (Zy.) 19, 47

جَمَلَةً in general. Far. (Zy.) 17, 36

عَيْنًا كَانَ يُقُولُ — In vain, he said.... 'Aww. (Br.) 12, 4

طَبَقًا لِشَهْرَةِ الْكِتَابِ according to the advice in the book. Maz. (Zy.) 1, 9

غَيْرَ أَنَّهُ بَدَلًا مِنْ أَنْ يَفْعَلَ ذَلِكَ but, instead [of doing this], he went on cursing me. Maz. (Zy.) 1, 27

نَظَرًا لـ — In view of.... al-Raf. (Zy.) 19, 29

فَوَ اجْتَمِعُوا تَقْرِيبًا عَلَى تَقْصِيبِهِمْ They are in almost complete agreement on their excellence. Djir. tar. I, 100, 2

They may be used with an exclamatory character to modify a preceding statement:

طَبَقًا... طَبَقًا Naturally...naturally. Mah. qah. 59, 16

طَبَقًا لَا Of course not! Hak. ahl. 117, 5

or a following one which, introduced either by *أَنَّ* or *أَنْ*: in this case, may be introduced

حَقًّا إِنَّ التَّعْلَمَ يَنْتَزِلُ لَا سَاحِلَ لَهُ Truly, knowledge is a sea without a shore. Hus. ayy. II, 20, 1

حَقًّا إِنَّهُ لَسَاعِلٌ جَدِيرٌ بِالْإِحْسَانِ! Truly, he is a beggar who deserves alms. Tai. (Br.) 127, 21

أَحَقُّ — أَلَنْ لَكَ مِنْ أَلْيَسَا

أَلْفَ رُوحَةٍ

It is true...that you have
one thousand wives?
Hak. sul. 107, 8

Note the following idiomatic usage:

أَحَقُّ لَأَ تَقُولُ؟

Is what you say true?
Mah. zuq. 16, 7

VII THE PREPOSITIONS

§ 119 PREPOSITIONS

It may be said that the majority of Arabic prepositions were originally substantives in the adverbial accusative case,⁴⁹ and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character, in some cases partially فِي only, and in others, completely فِي, عَلَى, تَحْتَ, and بِ.⁵⁰

As a consequence of this nominal character, they have a nominal governing influence only; that is to say, they govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending. Some of the prepositions are even found in diminutive form.

However, in spite of their nominal character, it cannot be denied that they have become independent of the noun and that they are actually prepositions and not merely nouns in the accusative case; thus they can be considered as a new grammatical category.⁵¹

The prepositions show the relationship of a noun or its equivalent to some other word in the sentence;

49. On the origin and nature of the prepositions, see Brock., *Synt. Verh.*, "Wesen der Prepositionen," p. 191; Brock., *Grund.*, II, p. 359.

50. فِي and عَلَى are the only exceptions. On their origins, see Brock., *Grund.*, I, p. 181 and II, pp. 360 and 542.

51. The presentation of the different meanings of the prepositions belongs in a dictionary, as does their complete enumeration. Nevertheless, since Arabic prepositions offer the most varied and diversified range of meanings and grammatical relationships, we shall present here the ones most widely used.

they explain or determine the action of the verb upon the object; they can be used as prepositional phrases equivalent to a noun and thus function as a nominal predicate in the nominal sentence (see Vol. I, § 7).

§ 120 GENERAL REMARKS ON THE USE OF THE PREPOSITIONS

a) A preposition may govern

a) a substantive (this should not require any examples);

b) a pronominal form; interrogative, demonstrative, or relative pronoun:

على هذا يجب أن — Besides that, it is necessary to.... Musa adab. 12,13

بأن أجابت؟ What did she answer? Hak. ahl. 82,10

ولماذا عاهدت على شكرتي؟ Why had I promised not to say anything? Nu'. liq. 22,3

فوق ذلك besides that. Amin duh. I,5,6

لم لا ألفت النظر إلى يالئ عيوى من هم في يئلى ظروفى؟ Why not attract everyone's attention to me and to others in the same circumstance? Kam. (zy.) 4,32

c) an adjective used in a substantival function:

عن قريب تصيرون سيداً لهذه الأقاليم Soon you will be the owner of this vast land. Gibr. II,111,14.

في قليل من قبايلها. in few of its tribes. Hal. sir. 71,7

ومن غريب الأمر أن — and the strange thing was.... Hus. ayy. I,50,8

d) an adverb:

تأتي كل يوم إلى هنا You come here every day. 'Aww. (Br.) 15,25

إلى متى — I'll when...? Hak. sheh. 155,5

متى متى؟ Since when? Hak. ahl. 83,13

من أين؟ From where? Hak. (zy.) 11,26

e) an expression used as a noun:

(قراءت) من البقرة إلى لتجدن [I read] from "The Cow" to "You will find" on Saturday and from "You will find" to "I do not exculpate" on Sunday. Hus. ayy. I,51,11

نعني من فيها القديس Don't call me "holy man." Hak. ahl. 83,2

قصه انقطعت من ألف ليلة وليلة a story taken from the Arabian Nights. Hus. ayy. I,100,15

لماذا تدعوننا دائماً بهذا مؤلاني؟ Why do you always address us as "My Lord"? Hak. ahl. 11,14

شيء خير من لا شيء 52 Something is better than nothing. Mah. qah. 28,15

f) a complete sentence in a noun clause (see Vol. III).

g) an adverbial relative clause (see Vol. III).
B All the prepositions may take the genitive of a suffixed pronoun with the exception of *حي* and *متى*.

C Some prepositions may take the diminutive form, still retaining their prepositional character and influence:

يَأْتِي سَيِّدُنَا فِي كُلِّ يَوْمٍ قَبْلَ الظُّهْرِ
The school teacher arrived every day shortly before noon. Hus. ayy. I, 51, 7

قَبْلَ بُرُوقِ الشَّمْسِ
a little before sunrise. Gibr. II, 145, 2

بَعْدَ
a little after. Gibr. I, 108, 18

D As in any genitive construction, the governed genitive must immediately follow its governing preposition. Only the indefinite pronoun *l* (see Vol. III), which is often placed between some prepositions and the genitive they govern, seems not to influence the construction (see Vol. III):

عَمَّا قَلِيلٍ
presently. Hak. ahl. 174, 17

عَمَّا قَرِيبٍ
soon. Gibr. II, 37, 5

This is also true of *lā* as the prepositional compound *lā*, "without" (see page 308):

لَا مَعْلَمَ
without a teacher. Maz. (Zy.) 1, 1

أَنَّ النِّسَاءَ لَا يَحْيَيْنَ لَا حُبَّ
Women cannot live without love. Mah. qah. 135, 18

لَا رَيْبَ
undoubtedly. Hak. sheh. 24, 12

أَنَّ عَمَّ يَحْبِرْنِي كُلِّ يَوْمٍ لَا شَيْئًا
that his uncle beat him every day without pity. 'Aww. (Br.) 16, 9

(On the expression *min lā shay'*, "(better) than, nothing" see page 225.)

E When a preposition has two or more dependent genitives, contrary to the noun (see page 102), it usually is not repeated:

لَا مُوجِبَ لِهَذَا وَلَا نَأْكَ
There was no need for either one. Maz. (Zy.) 1, 35

أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ بِأَيَّانِ وَفَوَ
The French archaeologist answered confidently and vehemently. 'Aqq. (Zy.) 15, 16

أَنَّ الْغَادِمَ لَيْسَ بِرَجُلٍ وَلَا امْرَأَةٍ
The one approaching was neither man nor woman. Manf. sha'. 183, 6

لَمْ يَدْخُلْ فِي مَهْرَدَةٍ وَلَا تَصْرِيحَةٍ
He did not embrace Judaism or Christianity. Hal. sir. 127, 20

مَنْ تَوَكَّرَا فِيهَا مِنْ أَهْلِ دَوْلَةٍ وَمَالٍ
the relatives, sons, and wealth they had left there. Hus. 'a. 1, 21, 12

أَيْسَا كَانَتْ نَفْسُ مُحَمَّدٍ شَفِيقَةً بِأَنْ تَرَى وَأَنْ تَسْمَعَ وَأَنْ تَعْرِفَ
but Mohammed's spirit was obsessed with a desire to see, hear, and learn. Hal. sir. 118, 8

أَمْرِكَا بِدَيْتَيْهَا تَوَرَّيَا عَقْلَيْهَا
America with its civilization, its Revolution, mentality, activity, ambition... Tal. (Zy.) 9, 28

but it may be repeated before each genitive, with an emphatic effect:

(أَخَذَتْ) تَسْأَلُهُ عَنْ نَفْسِهِ وَعَنْ أَيْمِهِ وَعَنْ إِخْوَتِهِ وَعَنْ نَارِهِ
(She began) asking him about himself, his mother, his brothers, and his house. Hus. ayy. I, 116, 16

كَانَ هَذَا السَّلَمُ لَيْسَ بِشَدِيدٍ السَّعَةِ وَلَا بِشَدِيدِ الضِّيقِ
The staircase was average, not very wide, nor very narrow. Hus. ayy. II, 5, 4

ظَلَمْتُ إِلَيْنَا حَبِيَّةَ أَبَيْهَا وَأَلَى نَاحِيَةِ أَبَيْهَا
She turned around to her parents. Hal. sir. 360, 21

الِدَفَاعُ عَنِ الْمَعِيْدَةِ وَبَيْنَ الْإِسْلَامِ
وَمَنْ دِينِ اللَّهِ

the defense of dogma,
faith, and God's religion.
Hal. sir. 294, 22

or, in longer series of genitives, it may be repeated before only some of them:

أَزْهَرَتْ فِي الْعِلْمِ وَالْفَنَاءِ
وَالْتِجَارَةِ وَفِي الْحَرْبِ وَفِي كُلِّ
نَوَاحِي الْإِنْسَانِي

It flourished in sciences,
crafts, agriculture, and
trade, in war and in all
fields of human activity.
Hal. sir. 67, 4

مَاذَا لَيْقِيَ الْأَزْهَرِيُّ مِنْ إِكْرَامٍ
وَحَقَاوَةٍ وَمِنْ تَجَلٍّ وَكَثَامٍ ؟

and how much honor, welcome,
reverence, and respect will
the *azhar* find!
Hus. ayy. I, 68, 16

When the preposition is not repeated, it may be separated from the following genitives by modifications attached to the nouns in the genitive case:

كَانَ صَاحِبِنَا أَسْمَدُ النَّاسِ
يَلَا سِتْيَاعَ إِلَى أَخَوَاتِهِ وَهِيَ
يَتْنِينَ وَأَيَّ وَهِيَ تَقْدِيرُ

Our friend was happiest
listening to his sisters
singing and to his mother
when she praised the dead.
Hus. ayy. I, 26, 3

The preposition must be repeated when one of the genitives is a personal pronoun:

أَحْفِزْ طَعَامًا لَكَمَا وَلِي

I shall bring food for you
both and for me.
Hak. ahl. 23, 1

لَمْ يَشْفِقُوا عَلَيْهِ وَلَكِنْ صَغَارَنَا
الْمَرَاةَ الْجَائِعِينَ

They felt no compassion
for him, nor for me nor
for our naked and hungry
children. Gibr. I, 138, 4

(إِذَا) تَمَّ رَسَمْتُ بِهِ وَلَقَدْ
فِي الْبَحْرِ

(if) I then threw it into
the sea along with you.
Hak. sul. 19, 5

F Frequently two different prepositions, with the nouns they respectively govern, will be used together as correlative compound expressions:

مِنْ أَيْدِيهِ الْآخِرِ إِلَى آيَاتِنَا هَذِهِ

from the beginning down
to our day.
Gibr. I, 178, 1

مِنْ يَوْمَيْهِ إِلَى يَوْمِنَا هَذَا

from that time down to the
present day.
Hal. sir. 2, 1

مِنْ بَدْءِ هَذَا الزَّمَانِ حَتَّى الْيَوْمِ

from the beginning of this
century until now.
Mand. (Br.) 1, 3

G When the same noun is governed by the two prepositions and the noun is undefined, the construction gives rise to a series of indefinite correlative expressions:

مِنْ أَنْ لَانَ

from time to time.
Qal. (Zy.) 21, 53

مِنْ حِينَ إِلَى حِينَ

from time to time.
Rah. mul. 25, 21;
Manf. mag. 87, 16

The noun in the second part of a correlative may be omitted:

مِنْ وَقْتِ إِلَى آخَرِ

from time to time.
Musa (Zy.) 29, 7;
Gibr. II, 76, 3

H Frequently the governed noun appears to depend not upon the preposition but upon another noun which is not entirely necessary but which adds a special stress to the construction:

كَانَ مِنْ أَثَرِ ذَلِكَ كَلٌّ أَنْ —

A consequence of all this
was.... Amin duh. I, 129, 8

فِي أَثْنَاءِ الْطَرِيقِ

on the way.
Hal. sir. 113, 15

عَلَى نَحْوِ مَا فَعَلَتْ جَرِيدَةٌ —

As the newspaper...did.
Musa (Zy.) 29, 40

أَرْسَلْتُهُ بِوَلَايَةِ تَاجِرٍ

I sent it through a merchant.
Rah. mul. 14, 14

— بِوَسْطَةٍ Through....
Raih. mul. 207, 4

تَلَّيَتْ إِلَى تَاجِيَةِ آبَيْهَا وَأَنَّ تَاجِيَةَ آبَيْهَا She turned around to her parents. Hai. sir. 360, 21

I The same function is seen with what is called "compound prepositions," in which one preposition governs another; in this position, the second one no longer appears with the accusative ending, but takes that of the genitive (see page 90):

The preposition used as first part of the compound is generally بِينَ:

كَانَ يَجْلِسُ أَلَيْهِ مِنْ قَبْلِكَ Dr. X used to sit at it [the desk] before you [did]....

الْإِسْتِثْنَاءُ Kam. (Zy.) 4, 22

لِنَدْهَبَ مَعَ إِبْرَاهِيمَ بِنَاهَا to go together to Baha's. Nu'. 11q. 96, 5

فَأَنَا نَخَافُ أَنْ يَجِئُونَا مِنْ وَرَائِنَا for we are afraid that they will attack us from behind. Hai. sir. 293, 2

أَغْلَقَ بَابَهَا مِنْ دُونِهِ He locked the door behind him. Hus. ayy. I, 102, 16

J The adverbs ending in u (') are indeclinable, and thus do not change their ending when modified by a preposition:

رَفَعَ الصَّعَا إِلَى فَوْقِ He raised the stick in the air. 'Aww. (Br.) 20, 5

مِنْ قَبْلَ before. Mah. gah. 122, 6

ثُمَّ عَادَ إِلَى حَيْثُ وَقَفَ فِي الْحَرِيطِ Then he again took up the narrative where he had stopped. Raih. mul. 56, 10

بَحِيفَ inasmuch as. Musa adab. 102, 7

The prepositions often govern adverbs ending in a, which actually were originally adverbial accusatives (see page 171). Most of them retain their ending⁵³:

إِلَى أَيْنَ whither. Nu'. 11q. 25, 17

مِنْ تَمَّ from there [thus, therefore]. Nu'. 11q. 97, 13;

Hai. sir. 79, 5

and so does the adverbial إِلَى, "now":

قَبْلَ الْآنَ before (now). Nu'. 11q. 11, 6

K In modern Arabic, the preposition which usually accompanies a verb or a verbal noun (participles, verbal adjectives, and infinitives) is frequently omitted.

The omission of only the preposition seems to be restricted to constructions in which the object governed by it is a noun clause:

— اَللّٰهُ سَمْعُوكُ أَنْ God is responsible for.... Mah. gah. 40, 21

كَانَ وَابِتًا أَنْ He was sure that.... Hus. ayy. I, 8, 14

هَذَا قَدْ أَوْدَكَ أَنْ يَنْسَاهُمْ النَّاسُ فِي عَصْرًا هَذَا People in our time had almost forgotten them. Hak. ahl. 48, 16

كَانَ يَقْنَعًا أَنْ أَبَاهُ رَجُلٌ He was convinced that his father was right. Hus. ayy. I, 44, 3

كَانَ لَا بُدَّ أَنْ يَتَكَلَّمَ He must speak. Mah. gah. 146, 21

لَا بُدَّ أَنْ يَكُونَ He must be.... Ayy. (Br.) 27, 21

53. Note that adverbial compounds such as مِنْ يَوْمَيْكَ do not change when governed by a preposition:

مِنْ يَوْمَيْكَ from that day. Hai. sir. 9, 7

أَنَا لَا أَتَكَّرُ أَنْ —

I do not think....
Jabr. (Br.) 70,10

لَا شَكَّ أَنْ —

There is no doubt about....
Mah. qah. 80,2

وَلَا هُوَ قَادِرٌ أَنْ —

nor is he able to....
Raf. wah. I, 201,4

Otherwise the omission of the preposition is found only when governing a personal pronoun referring to a noun which has already been mentioned. In these instances, the preposition is omitted along with the personal pronoun it governs.

The omission of the prepositional phrase is very common

a) in expressions with لَا of general denial (see page 226):

هِيَ لَا شَكَّ تَحِبُّ

She was undoubtedly in love. Mah. qah. 135,19

إِنَّهُ لَا يَبْدُ يَهْنُؤُكَ وَحَتِّكَ

He will certainly hate and despise you.
Manf. mag. 139,14

وَلَا فَنَأَا قَاتِلُ لَا مَحَالَةَ

Otherwise I would surely kill him.
Nu'. liq. 110,12

b) in some relative constructions in which the relative pronoun is introduced by the preposition that has been omitted (see Vol. III):

أَمَرْتُ بِمَا أَمَرُ

He prescribed something.
Hus. ayy. I, 130,12

هُوَ تَشَى أَنْ تَدْرُمَ الْحَالَ عَلَى مَا هِيَ

He wished things would stay as they were.
'Aww. (Br.) 12,17.

§ 121 مِنْ "OF," "FROM"

مِنْ designates its governed noun as belonging to

a group, species, or kind, and also its separation from them.

A This idea can be understood when speaking of a kind, species, or group:

مَنْ كَانَ يَسْكُنُ مُحَمَّدًا

whoever of you worships Mohammed.

Hak. (Br.) 43,14

مِنْ هَذِهِ الطَّبَقَةِ أَبُو عَلِيٍّ

Abu 'Ala belongs to this class. Amln zuh. I, 232,15

أَدْنَى نَحْنُ مِنَ الْأَمْوَاتِ

then we belong to the dead.
Hak. sheh. 141,15

جَمَاعَةٌ مِنَ الطَّلَابِيَّاتِ

a group of girl students.
Mah. qah. 5,12

هُوَ عَرَبِيٌّ مِنْ طَلِيٍّ

He was an Arab from the tribe of Tay.
Djir. tar. II, 77,6

مَعَ نَفَرٍ قَلِيلٍ مِنْ أَصْحَابِهَا

with a small group of her friends. Mah. qah. 100,7

Hence it has an expegegetic, explicative signification,⁵⁴ which is especially frequent after nouns of general meaning:

يَشْرَبُ شَيْئًا مِنَ الْخَرَقِ

drinking some 'arāk.
Idr. (Br.) 73,17

قَدْ وَضَعْتَ فِي التَّوْقِدِ غُرًّا مِنَ النَّظْبَانِ النَّبَاسَةِ

She had deposited an armful of dried twigs in the fireplace. Gibr. I, 158,17

يَأْخُذُهُ شَيْءٌ مِنَ الْإِعْجَابِ

Amazement and admiration overcame him.
Hus. ayy. I, 80,1

54. Frequently the difference between an expegegetic and a partitive relationship can be determined by the context, or simply be a question of stylistic appreciation, as in this case which could also be translated:

يَشْرَبُ شَيْئًا مِنَ الْخَرَقِ "drinking a little of the 'arāk."

إِلَّا أَنْ لَمْ يَخَفْ يَأْتِ التَّسْلِيمَ
يَسْتَبِيحُ مِنْ ذَلِكَ

but reason refuses to accept
such a thing.
Nu'. 11q. 102, 16

لَا فِي الْفَاضِ كَثِيرًا مِنْ سَمَاتِ
الْمَوْتِ بَلْ هُوَ الْمَوْتُ

for in the past there are
many signs of death—in
fact, it is death itself.
Musa adab. 8, 2

after numerals (see page 361ff.):

تَسَكُّهُ عَشْرَاتُ مِنَ الرُّهْبَانِ

It houses scores of monks.
Gibr. I, 155, 10

كُنْتُ فِي الثَّانِيَةِ مِنْ عُمُرِي

I was eighteen years of
age. Gibr. I, 113, 4

نَحْوُ الْآلِفِ مِنَ الْكِلُومِتَرَاتِ

about one thousand kilo-
meters. Hai. sir. 71, 16

ثَلَاثَةٌ مِنْ أَبْنَاءِ أَدَمَ

three human beings.
Gibr. I, 131, 14

مِائَاتُ مِنْ كُتُبِهِمْ

hundreds of their books.
Djlr. tar. I, 21, 28

لَكِنْ أَحَدًا مِنْ النَّاسِ لَا يَعْرِفُهُ

بِهَذَا الْإِسْمِ

but nobody knew him by
this name.
'Aww. (Br.) 9, 5

and with the indefinite relative pronouns مَا and مِنْ
(see Vol. III):

مَنْ تَرَكَوْا فِيهَا مِنْ أَهْلِ دَوْلَةٍ

وَمَا لِي

the relatives, sons, and
wealth they had left there.
Hus. 'ala. I, 21, 12

إِنَّهُ يَسْمَعُنِي مَا لَا أُحِبُّ مِنْ

الْكَلَامِ

He lets me hear words I
do not like.
Hak. sul. 49, 1

يَعْرِفُ مَا بَيْنِي وَبَيْنَهُمْ مِنْ

صَدَاقَةٍ

He knows the friendship
existing between us.
Nu'. 11q. 16, 1

وَتَقَلَّبْتُ فِيهَا شَاءَ أَنْكَ أَنْ أَتَقَلَّبَ
فِيهِ مِنْ سُؤْلِ الْخَمَاءِ

and I went through all the
vicissitudes of life that
God desired me to.
Hus. (Br.) 105, 17

Without a preceding noun to which it could refer,
the prepositional phrase expresses a generic notion
of the noun in the genitive case:

هَلْ مِنْ لِقَاءٍ؟

Shall we ever meet again?
Gibr. II, 134, 20

هُوَ كِتَابٌ لِلشَّعْبِ يُكْرِ مِنْ
شَأْنِ التَّاجِرِ السِّنْدِيَّانِ

It is a book for the people
which praises some aspects
of Sindabad, the merchant.
Musa (Zy.) 2, 23

مِنْ عَادَتِهِ أَنْ —

It was his custom to....
Raf. (Zy.) 20, 3

قَالَتْ ذَلِكَ بِصَوْتٍ فِيهِ مِنْ
الرِّقَّةِ وَاللَّطْفِ وَالْمَدَامَةِ

She said that in a somewhat
gentle, kind, and sweet
voice. Nu'. 11q. 42, 11

لَسْتُ مِنَ الْكَبِيرِ

I am not old.
Mah. zug. 27, 5

هَلْ أَلَى ذَلِكَ مِنْ سَبِيلٍ؟

Is it possible to reach it?
Hus. 'ala. II, 61, 15

Very frequently the preposition governs an adjective
or a passive participle in a substantival function; (see
page 64) with the same generic meaning as above:

مِنْ غَجَبٍ إِنَّهُ لَمْ يَكُنْ جَائِعًا

The strange thing was that
he was not hungry.
Mah. qah. 50, 6

مِنْ السَّعْلَمِ أَنْ —

It is known that....
Q. Amin (Zy.) 5, 20

مِنْ السَّيْرِ مَعْرِفَةً تَارِيخَ

فَإِيَّاهَا

It is difficult to know the
history of its founding.
Hai. sir. 75, 13

وَلَمْ يَكُنْ مِنَ السَّيْرِ إِزْمَانًا

الْمَاهِرَةَ

and it was not easy to send
him to Cairo.
Hus. ay. I, 67, 4

— وَلَكِنْ مِنْ التَّوْبِ حَقًّا أَنْ —
But it is really a pity
to.... Mah qah. 92,4

In a negative construction, the nullifying of
the generic notion emphasizes the negative effect:
"nothing at all," "not a single one" (see Vol. I, § 30):

لَيْسَ مِنْ قِي فِي الْجَيْشِ —
There is not a single
boy in the army....
Din (Br.) 63,21

لَيْسَ مِنْ شَيْءٍ فِي أَنَّهُ حَفِظَ
الْقُرْآنَ بَعْدَ ذَلِكَ —
There is no doubt that
he learned the Koran after
this.... Hus. ayy. I, 43,1

مَا مِنْ أَحَدٍ فِي هَذَا الْبَيْتِ
يَسْتَطِيعُ —
Absolutely no one in this
house can....
Manf. Mag. 22,3

مَا مِنْ مَرَّةٍ سَأَلْتُ عَنْهُ إِلَّا —
I never asked about him
but.... Hak. sul. 164,6

The expression of separation from a group, kind,
or species frequently has a partitive meaning: "one
of," "a part of," "some of":

الْأَقْلُونَ مِنَ الْمُسْتَشِيرِينَ
the minority of the
Orientalists.
Hal. sir. 40,3

أَحِبَّاهَا كَثِيرٌ مِنَ النِّبْلَاءِ وَالْأَشْرَافِ
Many nobles and aristo-
crats loved her.
Manf. sha'. 12,4

عَلَى هَذَا النِّحْوِ حَفِظَ صَاحِبُنَا
كَثِيرًا مِنَ الْأَغَانِي
In this way, our friend
memorized many songs.
Hus. ayy. I, 26,7

وَقَدْ قُرِئَ لِصَاحِبِنَا مِنْ هَذَا كَلِمَةٍ
and parts were read to
our friend from all of
them. Hus. ayy. I, 98,4

وَهُوَ عَلَى كُلِّ حَالٍ عَالِمٌ مِنْ عِلْمَاءِ
الْأَزْهَرِ
but he was, at any rate,
one of al-Azhar's learned
men. Hus. ayy. I, 73,7

نَحَلْ إِذْ ذَاكَ عِدَّةٌ مِنْ عِبِيدِهِ
At this moment one of his
servants entered.
Gibr. I, 63,10

أَيُّ قَوْمٍ بَيْنَا —
Who among us...?
Gibr. I, 188,14

B can also be understood locally, considering
the part as being separated from the whole, as a local
designation:

فِي الْجَنِبَةِ الْقِبَالِيَّةِ مِنَ بَيْتِكَ الْكَبِيرِ
to the north of this vil-
lage. Gibr. I, 156,1

بَعْدَ سِتْرٍ ذَوَائِقٍ مِنَ الْبَهْمِ الْأَكْبَرِ
some minutes walk from the
Great Pyramid.
Mah. qah. 59,10

كَانَ يَرْفَعُهَا مِنَ الْيَمِينِ وَمِنْ
الْقِبَالِ وَمِنْ قَوَى وَبَيْنَ شَحْتِ
He patched them on all
sides. Hus. ayy. I, 30,7

and also as motion away from a place:

ذَا يَوْمٍ يَمُرُّ رَجُلٌ الْأَمْعَى إِلَى الْكَلْبِ
مَطْرُودًا مِنَ الشُّوَارِعِ
One day, the lame boy,
thrown off the streets,
returned to the hut.
'Aww. (Br.) 12,7

وَهَكَذَا أَفْلَتَ بَقِي
and so he ran away from
me. Maz. (2y.) 10,32

وَإِنَّا عَانَ بَيْنَهُ تَسْبِيًا
and when he returned from
there in the evening.
Hus. ayy. II, 3,11

أَنْ تَطْعَمَهُ أُخْرَى سَطَطَتْ
مِنْ الْكَلْبِ
that another coin fell
out of the purse.
Tai. (Br.) 125,27

لَقَدْ أَتَيْنَا بِهِمْ مِنَ الْكَلْبِ
We have brought them from
the cave. Hak. ahl. 56,10

اِخْتَفَى مِنَ السَّبِيحِ
He vanished from the stage.
Manf. sha'. 43,6

As an analogy of contrast with expression such
as "distant from," "from" also denotes the idea of proxi-
mity: "near," "close to":

جَلَسْتُ بِالْقُرْبِ مِنْهُ

I sat down near him.
Nu'. liq. 23,7

سَمِعَ هَرِيرَ كَلْبٍ عَلَى مَقْبَرَةٍ مِنْهُ

He heard a dog barking
near him.
Tal. (Br.) 126,10جَلَسَ عَلَى كُرْسِيِّ قُرْبًا مِنْ
الْفَرَاشِHe sat down on a chair
near the bed.
Mah. qah. 37,1

and also direction toward a point in space: "to approach," "to come close to":

اقْرَبْتُ مِنْ سَرِيرِهَا

I drew near to her bed.
Gibr. I, 86,20

تَقَدَّسْتُ مِنَ الشَّرِيرِ

I approached the bed.
Nu'. liq. 37,9

ذَنَا مِنْهَا خَطْوَةً

He drew one step closer
to her. Mah. qah. 76,1

إِذَنْ مِنَ الْمَائِدَةِ

Come closer to the table.
Manf. sha'. 60,6

also the point and the direction "from or to which someone or something" comes or goes:

إِذْ رَأَيْنَا مِنَ النَّافِذَةِ —

Then we saw from the window....
Hal. (Zy.) 14,10

تَوَاكَّسًا تَسْرِعِينَ مِنْ كُلِّ نَاحِيَةٍ

rushing from every direction.
Gibr. I, 183,10

كَاسِيَةً قَمَرٌ دَخَلَتْ مِنَ النَّافِذَةِ

as a moonbeam coming through
the window. Gibr. II, 26,1

ثَانِيَةٍ مِنْ بَابٍ قَدْ فَتِحَ عَنْ يَمَانِهِ

which came to him from a
door that opened to his
left. Hus. ayy. II, 5,2

تَنْتَظِرُ يَوْمَ عَوْدِ الْمَسِيحِ مِنَ السَّمَاءِ

She awaited the day of
Christ's return from
heaven. Hak. ahl. 44,13رَأَاهَا تَنْتَظِرُ إِلَى الْمَكْرِيعِ مِنْ
النَّافِذَةِHe saw her looking at the
street from the window.
Mah. qah. 133,9ثُمَّ أَخَذَ صَاحِبُ الْإِزْيِجِ زَيْجَانًا
مِنْ الْبَوْلِThen the one carrying the
jug took a cup from the
boy. Rath. mul. 203,12الْمَسِيحَةُ اللَّبْنَانِيَّةُ يَنْتَبِغُ
مِنْ قَلْبِ الْأَرْضِLebanese girls are like a
spring issuing from the
heart of the earth.
Gibr. I, 174,9C In a temporal meaning, مِنْ expresses the time
"from which" or "since which" the action takes or has
taken place:الرَّوَاةُ مِنْ وَقْتِ يُلَادِيَهَا إِلَى يَوْمِ
سَائِيهَا هِيَ رَقِيقَةٌWoman is a slave from the
time of her birth to the
day of her death.
Q. Amln (Zy.) 5,30

مِنْ يَوْمِ عَوْنِكَ لَمْ أَهْرِفِ الرَّاحَةَ

Since the day I met you I
have known no rest.
Hak. sul. 65,8

عَوْنَهَا مِنَ النَّظَرَةِ الْأُولَى

He knew her at first sight.
Mah. qah. 92,10كَانَ أَوَّلُ مَا بَلَغَهُ بَعْدَ شَهْرَيْنِ
مِنْ أَحَدٍ —The first news that reached
him two months after Uhud
was.... Hal. sir. 303,19

مَاتَ هَاشِمٌ بَعْدَ سِتِّينَ مِنْ ذَلِكَ

Hashim died two years after
this. Hal. sir. 98,10

مِنْ زَمَنِ بَعِيدٍ

for a long time.
Gal. (Zy.) 21,20

مِنْ ذِيكَ الْوَقْتِ

from this time.
Hus. ayy. I, 20,24ثُمَّ مَاتَ زَوْجِي مِنْ غَيْرِ سَنَوَاتٍ
تَارِكًا لِي طِفْلَيْنِThen my husband died ten
years ago, leaving me with
two children.
Nu'. liq. 43,11

also the time "in" or "during which" the action takes place, as a prepositional phrase equivalent to a temporal adverb:

أَقْبَلَ سَيِّدَنَا إِلَى الْكَتَّابِ مِنَ
الْفَيْدِ سَرَّوًا

The following morning the teacher went happily to school. Hus. ayy. I, 45, 1

وَكَذَلِكَ فَعَلَ الصَّبِيُّ مِنْ عَدِهِ

and the boy did just that the very next morning. Hus. ayy. I, 104, 4

السَّاعَةَ الْمَاضِيَةَ مِنَ اللَّيْلِ

ten o'clock at night. Manf. sha'. 21, 7

D In a logical approach, مِنْ expresses the origin of a person or thing:

أَتَيْكَ مِنْ أَبِ لَبْنَانِي وَأُمِّ إِطَالِيَّةٍ

that your father was Lebanese and your mother Italian. Nu'. liq. 14, 2

كَانَ يَحْسُ مِنْ أُمِّ رَحْمَةٍ وَهُنَا
وَكَانَ يَحْدُ مِنْ أَبِيهِ لَيْثًا وَهُنَا

He felt compassion and pity in his mother; in his father, he found tenderness and kindness. Hus. ayy. I, 17, 6

وَلَكِنْ عَذَائِسِ كَانِ مِنْ عَقْلِي

But my punishment comes from my own mind. Qud. (Br.) 49, 21

ذَلِكَ كُلُّ مَا أُرِيدُهُ مِنْكَ

That is all I want from you. Manf. mag. 200, 4

مِنْهُ عَوَفَ أَنْ —

From him he knew.... Hal. sir. 259, 12

إِنِّي لَا أَطْلُبُ مِنْكُمْ مَالًا

I am not asking for any money from you. Manf. mag. 68, 1

فَهُوَ يَأْكُلُ مِنْ ثَمَرِهِ وَتَرْتِيبِهِ

for he eats [the products of] his fields and plants. Sak. (Zy.) 13, 14

and hence the related meaning of "to make from," "to consist of":

لَقَدْ خَلَقَ الْإِنْسَانَ مِنَ الْعَدَمِ

The Son was created ex nihilo. Hal. sir. 69, 24

لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَنْفُسٍ

We were a family of seven. Jabr. (Br.) 71, 25

(أَنْ) يَخْلُقُ مِنَ الطَّيْرِ طَيْرًا

(that) he made birds from clay. Hal. sir. 6, 10

بَيْتٌ مِنْ طَابِيعِي وَاجِدٌ

a one-story house. Mah. qah. 34, 13

يَكُونُ مِنْ طَابِقَيْنِ

It consisted of two stories. Amin (Br.) 85, 5

قَصْرًا مِنَ التُّرْبِ الْأَبْيَضِ

a palace of white marble. Manf. 173, 12

and separation: "to escape from," "to deliver from," "to finish":

لَا أَنْ الرَّجُلَ يَكُنْ أَنْ يَخْلُسَ

for man can free himself from the consequences of his ignorance. Q. Amin (Zy.) 5, 24

مِنْ عَوَاقِبِ جَهَنَّمَ

How long will this vicious circle last? Hak. sheh. 155, 5

لَمْ يَرُودًا مِنْ أَنْ يَحْيِيَهُ

He could not help but greet him. Manf. mag. 11, 10

وَلَكِنْ لَا بُدَّ مِنْ خُصُوفِكَ فِي

But it is necessary for you to come as soon as possible. Mah. qah. 29, 31

أَقْرَبِ وَقْتٍ

Have you finished with school? Mah. qah. 58, 7

وَهَلِ انْتَهَيْتَ مِنَ الدَّرَاسَةِ؟

فَلَمَّا قَوَّعَ مِنَ الصَّلَاةِ —

When he finished his prayer.... Hus. ayy. I, 56, 10

فَلَمَّا قَوَّعُوا مِنَ الْحَجِّ —

When they had completed the pilgrimage.... Hus. ayy. I, 94, 8

Hence it is used in some exclamatory constructions:

فَإِنَّ هُوَ الْآنَ بَنِي؟

and where is he now [in relation to] me?
Amin (Br.) 87, 25

وَلَكِنْ أَيْنَ هُوَ مِنَ الْحَقِيقَةِ؟

but where is he [in regard to] the truth?
Raf. wah. I, 104, 8

لِلَّهِ مِنْ شَيْئًا بَعْرُوتًا؟

What winters Beirut has!
'Aww. (Br.) 17, 14

and also in adverbial expressions:

وَالْحَاجَةُ حَقِيقَةً مِنْ غَيْرِ شَيْءٍ

and the request would be granted, no doubt.
Hus. ay. I, 102, 12

لَأَنَّهُ لَمْ يَكُنْ رَأَى شَيْئًا كَهَذَا

for he had never before seen anything quite like this. Mah. qah. 122, 6

مِنْ قَبْلِ

خَلَقْتَهُ مِنْ جَدِيدٍ

You have created him anew.
Hak. sheh. 35, 7

مِنْ قَدِيمٍ

of long standing.
Mah. qah. 107, 5

Considering the origin of a thing as its point of logical departure, مِنْ expresses the reason or cause:

مِنْ ثَمَّ

From there [thus].
Nu'. 119. 97, 13

انْطَلَقَ الْقَوْمُ سَرِيعِينَ مِنْ خَوْفٍ

The people went off, hurriedly in fear of....
Hal. sir. 258, 4

كَانَ مِنْ ذَلِكَ فَوَاحٍ لَمْ يَمَلَأْ

Because of that there was an emptiness that could not be filled.

Amin (Zy.) 7, 12

هُوَ الَّذِي مِنْ أَجْلِهِ أَصِشُ

He is the one for whose sake I live.
Manf. mag. 60, 2

مِنْ أَجْلِ ذَلِكَ

because of this.
Gibr. I, 113, 1

مِنْ هُنَا أَيْضًا أَتَقْصُرُ الْأَنْبَ

For this reason also, ancient literature was restricted to a special class. Musa (Zy.) 2, 6

الْقَدِيمِ عَلَى طَبَقٍ خَاصَّةٍ

The use of مِنْ introducing the agent (cause) in intransitive constructions is related to this causative meaning:

لَوْلَا خَوْفُهَا مِنْكَ لَجَأَتْ إِلَيْكَ

If she weren't afraid of you, she would come to you. Tai. (Zy.) 34, 31

أَنْ تَشَبَّهَ رُوحَهَا مِنَ الْخَمْرِ

to satisfy her spirit with the divine wine.
Gibr. I, 107, 9

السَّمَاوِيَّةِ

and therefore can be used to paraphrase the agent in passive constructions, something otherwise not permitted with the passive voice (see Vol. I, § 16):

لَمْ تَعُدْ إِلَى مَكَانِهَا مُخْطَرَةً

Then she returned to her place, shaken and frightened by the fury of the elements. Gibr. I, 156, 18

مُتَوَجِّعَةً مِنْ غَضَبِ الْعَنَاصِرِ

كُنْتُ مَحْبُوبًا مِنْ وَالِدَيْكَ

Your parents loved me.
Nu'. Kan. 28, 19

In considering the difference between two nouns or two qualities as a separation, مِنْ is used in comparative constructions:

اللَّهُ أَكْرَمُ مِنْ أَنْ —

God is too generous to....
Maz. (Zy.) 1, 6

حُبِّنَا لِأَنْفُسِنَا أَقْوَى مِنْ حُبِّنَا لِلَّهِ

Our love of ourselves is greater than our love of God. Hak. ahl. 24, 12

لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ

There is nothing dearer to me than this.
Manf. mag. 105, 8

رَبِّ جِدْفِي كَانَ أَكْذَبَ مِنْ كَذِبِ

Many a truth is more deceiving than a lie.
Nu'. liq. 20, 1

أَلَيْسَتْ الْحَيَاةُ هُهْنًا أَفْضَلَ مِنْ
الْغُرْبَةِ الْبَحِيدَةِ؟

Isn't life here better than a distant exile?
Gibr. I, 176, 3

E is used to paraphrase a genitive construction in any of its meanings and categories (see page 111). This paraphrasis is frequently used with defined nouns which are followed by an adjectival modification:

يَسْتَرِ أَطْرَافُهَا وَالْأَعْضَاءُ الظَّاهِرَةَ مِنْ
بَدَنِهَا

with the veiling of her limbs.
Q. Amin (Zy.) 5, 29

خِلَالَ السَّنَوَاتِ الْعِشْرِينَ الْآخِرَةِ
مِنْ حَيَاتِهِ

during the last twenty years of his life.
Hai. sir. 36, 19

فِي الْأَسْبُوعِ الْأَوَّلِ مِنَ الشَّهْرِ

In the first week of the month.
Manf. sha'. 60, 15

It must be used if the genitive construction is not allowed, i.e., when the governing noun is to remain undefined (see page 82):

وَحِينَئِذٍ صَحَفَةً جَدِيدَةً مِنْ
حَيَاتِهِ مُحَمَّدٍ

and then a new page in Mohammed's life began.
Hal. sir. 122, 17

وَضَعَ فِيهَا سِرَّةً مِنْ خَشَبٍ

He brought a wooden bed into it.
Manf. mag. 85, 15

مَعَ تَفَرُّدٍ طَوِيلٍ مِنْ أَصْحَابِهَا

with a small group of her friends.
Mah. gah. 100, 7

صَلِيبٍ مِنَ الذَّهَبِ

a cross of gold.
Hak. ahl. 15, 12

أَتُرِيدِينَ قَصْرًا مِنَ التَّوَرِ الْأَبْيَضِ؟

Do you want a palace of white marble?
Manf. mag. 173, 12

فِي ثَوْبٍ مِنَ الْخِرِيرِ الْأَبْيَضِ

in a dress of white silk.
Mah. gah. 99, 1

طَلَبْتُ لَهُ فُجْيًا مِنْ الْقَهْوَةِ

I ordered a cup of coffee for him.
Hak. yaum. 94, 4

A paronomastic paraphrasis of the genitive construction is very common (see page 450):

شَاعَرٌ قَوْنِيٌّ مِنَ شُمَرَاءِ الْقَرْنِ
السَّابِعِ عَشَرَ

one of the French poets of the seventeenth century.
Manf. sha'. 7, 3

فِيهِ اعْتَرَضَ بِالنَّاسِ قَائِدًا مِنْ
قَوَائِدِ الْإِيجَرِ

Yesterday he attacked one of the Emir's officers.
Gibr. I, 128, 6

مِنْ كُلِّ جَانِبٍ مِنْ جَوَانِبِ التَّغَارَةِ

from all sides of the cave.
Nu'. liq. 64, 3

فِي سُرْبِلٍ مِنْ تَلَكِ التَّنَارِلِ

in one of those houses.
Manf. (Zy.) 30, 9

F is very frequently used governing another preposition (see page 260):

أَغْلَقَ بِأَيْهَا مِنْ دُرُوهِ

He closed the door behind him.
Hus. ayy. I, 102, 16

وَتَبَا مِنْ قَوْقٍ

jumping over it.
Hus. ayy. I, 5, 3

خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ

coming out from under the tombstones.
Maz. (Zy.) 10, 38

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
الْإِسْتَاذُ . . .

Dr. X used to sit at it before you [did]....
Kam. (Zy.) 4, 22

G A nominal or verbal construction following a noun modified by a specifying *مِنْ* may agree with the noun involved in the prepositional phrase, rather than with the governing noun, although the latter is the grammatical subject. This logical agreement is similar to that found with a genitive construction (see page 153):

وَهُنَاكَ طَبِيقَةٌ مِنَ الْبَسَاءِ كَسَمَكُنَ
بِالْقَيْمَرِ

and there was a group of women who loved poetry.
Djir. tar. I, 40, 9

جَمَلَ مِلَّائِينَ بَيْنَ النَّاسِ عَرُوزَهَا
يَقْرَأُونَهَا
It let millions of people read and understand it.
Djlr. tar. II, 17, 24

نَحْمُ نَحْمَدُ كَثِيرًا بَيْنَ أَلْمَرَاةِ
أَنْتَقِلْنَ بِهِنَّ أَلْمَلُومُ
Indeed, we find many free-born women devoted to some sciences. Amin duh. I, 101, 16

(نَحْمَدُ) كَثِيرًا بَيْنَ أَلْمَرَاةِ
أَرِيَّاتٍ وَتَقْنِيَّاتٍ
(We find) many slave girls educated and trained.
Amin duh. I, 101, 20

§ 122 "AWAY FROM," "OFF"

Arabic uses this preposition to designate a complete separation. To some extent, its meaning is related to the preposition مِنْ (see page 262); this, however, always implies a relation to an origin, while مِنْ emphasizes distance and separation from an origin.

A Hence, it is mainly used with verbs that have a meaning related to the following:

"to go away": flight, avoidance:

عَلَيْكَ أَنْ تَنْتَحِي عَنْهُ
It! Tal. (Br.) 131, 25

اِبْتَغِدْ عَنْ هَذَا الْمَكَانِ
Go away from here!
Hak sheh. 19, 2

غَابَ عَنْ عَيْنِي
He disappeared from his sight. Mah. qah. 62, 3

تَبَلَّتْ عَنْهُ أَلْحَى
His fever went down.
Hal. str. 502, 16

فِي أَلْحَالِ اخْتَفَى عَنْ نَاطِرِي
At the same moment he disappeared from my sight.
Nu'. 11q. 55, 2

نَهَبَتْ عَنْهُ أَلْعِزْلَةُ حَقِّي رَغِبًا
فِيهَا أَحِبَانَا
His solitude disappeared so completely that he sometimes coveted it.
Hus. ayy. II, 166, 14

"to stay away": abstaining, ceasing, stopping:

اعْتَذَرْتُ بِضَعْفِ صِحَّتِي بِإِنْسَانِي
عَنِ أَلْأَكْلِ عَادَةً فِي أَلصَّبَاحِ
I excused myself on the grounds of weak health and my habit of abstaining from food in the morning.
Hak. yaum. 48, 7

أَنْقَطَعَ أَلْمُسِي عَنْ أَلْمَكَّابِ وَأَنْقَطَعَ
سَبْدُنَا عَنْ أَلْبَيْتِ
The boy stopped going to school and the teacher stopped visiting the house.
Hus. ayy. I, 59, 1

عِنْدِي أَقَمْتُ عَنْ مُحَاوَلَةِ أُخْرَى
عِنْدِي قَدْ
Then I refrained from any other attempt.
Nu'. 11q. 37, 12

تَوَقَّفَتْ أَلْعَتَاةُ عَنْ أَلْسِيرِ
كَلْبٍ عَنْ هَذَا أَلْكَلَامِ
The girl stopped walking.
Mah. qah. 27, 18

Stop talking like that.
Hak. sheh. 121, 4

"to take away": opening, revealing, uncovering:
أَرَيْتُ يَدَ أَلْمَوْتِ عَنْ خَبِيرَتِي
Remove the hand of Death from my beloved.
Gibr. I, 62, 7

كُلُّ فَرْشٍ يَنْقُصُ عَنْ أَلْخَسِينِ
بَعْضًا
Each plaster reduced one of the fifty blows.
'Aww. (Br.) 11, 21

قَدْ كَشَفَتْ عَنْ رَأْسِهَا
She had uncovered her head. Hus. ayy. I, 123, 3

"to keep away": guarding, hindering, defending:
لَا تَدَافِعْ عَنْهُ
Don't defend him!
Nu'. 11q. 32, 15

أَلْعَتَاةُ أَلْقَبِيَّةٌ لَا يَحْمُقُهَا عَنْ
أَلرَّوَّاحِ عَائِقُ
Nobody prevents a rich girl from marrying.
Mah. qah. 112, 14

أَلْمَكَاوِرُ أَلشَّرِيرُ لَا يَدَافِعُ عَنْ
نَفْسِهِ أَمَامَ أَلْعَمَالَةِ
A malicious atheist does not defend himself before slanders. Gibr. I, 186, 9

لَا لِيُدُونَنَّ نَفْسِهِ
Tal. (Br.) 124,20

B It also expresses local separation from a point in space:

جَلَسْتُ مُنْفَرِّدًا عَنِ الرُّهْبَانِ
Gibr. I, 168, 18

بَعْدَ بَعْضِهَا عِزْرِينَ مِيلًا
عَنِ الْبَرِّ
Some of them are twenty miles away from land. Ralh. mul. 221,7

دُفِنْتُ فِي حَقْلِ مَهْجَرٍ بِمِيزَةٍ
عَنِ الْمَدِينَةِ
She was buried in an abandoned field far from the city. Gibr. I, 88, 2

Hence it is also used to express a local determination:

كَانَ جُلُوسُهُ عَنِ شِمَالِهِ
Hus. (Zy.) 25, 18

(الضَّارِعُ) ضَيْقٌ تَكَادَ يَبْلُغُ جَانِبَيْهِ
إِذَا مَدَدْتَ يَدَكَ عَنْ يَمِينٍ وَشِمَالٍ
(The street) was so narrow that one could almost touch [the houses on] both sides if one stretched out his hands. Hus. ayy. II, 14, 1

جَلَسَ الْخَطِيبُ عَنْ يَمِينِهَا وَأَنَا
عَنِ بَسَارِهَا
Her fiancé sat to her right, I to the left. Nu'. 119. 29, 12

C But it also expresses a moral separation: "to be free of," "strange," "alien to," "to be unable to":

أَخَذَتْ الْأَقْطَارُ إِلَّا سَلَامِيَّةَ
تَسْتَعِيلُ عَنْ بَغْدَادٍ شَيْخًا فَخِيًّا
The Muslim districts started to become independent from Baghdad. Amin zuh. I, 90, 10

مَاتَ عَنْهُ أَبُو
Hus. 'ala. I, 1, 10

قَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجٍ مُحَمَّدٍ
بَسْمِيَّةُ الشَّهْرِ
She had lost him seven months before marrying Mohammed. Hal. sir. 285, 21

الْكِدْبُ غَرِيبٌ عَنْهُمْ
Lying is alien to them. Taq. (Zy.) 3, 2

كُلُّ مَا حَوْلِي غَرِيبٌ عَنِّي
Everything around me is strange to me. Manf. mag. 59, 14

عَاجِزًا عَنِ الْهَرَبِ
unable to escape. Hak. sheh. 127, 8

عَجِزْتُ عَنِ الْمَشْيِ وَالْمَرْكَةِ
She was unable to walk or to move. Hus. ayy. I, 94, 10

بِالْأَمْرِ الْخَارِجَةِ عَنِ السَّنَنِ
in matters outside of the house. Q. Amin 5, 36

وَالشَّيْخُ عَنْهُمْ فِي شُغْلٍ
but the sheikh was too busy to pay attention to them. Hus. ayy. I, 90, 10

شَغَلُوا بِقَاتِلِ أَنْفُسِهِمْ عَنْ قِتَالِ
عَدُوِّهِمْ
They were too busy fighting among themselves to fight their enemies. Amin zuh. I, 90, 16

substitution: representation, compensation:

إِنَّ فِي السَّمَاءِ رَبًّا يَتَوَلَّى
ذَلِكَ عَنِّي
There is a Lord in Heaven who will take care of it for me. Hak. sul. 85, 5

كَانَ لَهُ عَنْهُ الْعَوَضُ
That compensated him for it. Hal. sir. 2, 6

differentiation:

إِنَّ لِكُلِّ أُمَّةٍ أَرْضًا يَخْتَلِفُ عَنْ
أَرَبِ الْأُمَمِ الْأُخْرَى
Each country has a culture that differs from others. Amin duh. I, 5, 6

أَنَّ الْعَرَبَ أُمَّةٌ مُتَبَيِّنَةٌ بِغَوَايِهَا
الْأَسَاسِيَّةِ عَنِ الْأُمَمِ الْأُخْرَى
that the Arabs are a nation differentiated from others by their political factors. Far. (Zy.) 17, 27

Hence, in comparative constructions, عَنْ introduces the part on whose basis the comparison is made, "less than":

لَا يَقِلُّ عَنْ مِائَةِ جَنْبِهِ

That is not less than a hundred guineas. Kam. (Zy.) 4, 23

انْظُرْ إِلَى صَبِيٍّ لَا يَزِيدُ عُمُرَهُ
عَنْ خَمْسٍ عَشْرَةَ سَنَةً —

Look at any boy no older than fifteen.... Q. Amin (Zy.) 5, 35

شَيْءٌ آخَرَ لَا يَقِلُّ عَنْهُ شَيْئًا

and there is something else no less important. Amin duh. I, 187, 15

لَكِنِّهَا لَا تَنْقُصُ عَنِ الثَّلَاثِينَ
(قَدَمًا)

but they were no less than thirty feet [tall]. Ralh. mul. 211, 19

عَلَى الْأَيَّامِ الْبَيَّانِ مِنْ كَلِمَاتِ
مَعْدُونَاتِ

but the argument must not be longer than a few words. Mah. gah. 7, 15

جِهَتُهُ آخَرُ لَا يَقِلُّ عَنِ الْمِائَةِ —

Another crowd of no less than one hundred.... Ralh. mul. 203, 2

D It also expresses a temporal separation or distance:

عَمَّا قَلِيلٍ يَأْتِي

He will come soon. Hak. sheh. 131, 16

عَنْ قُرَيْبٍ تُصَوِّرِينَ سَيِّدَةً هَذِهِ
الْأَمْلَاقِ الْوَارِثِيَّةِ

Soon you will be the owner of this vast land. Gibr. II, 111, 14

E In a logical approach, it also expresses the source from which something proceeds:

مِنْ خَمْسَةِ أَعْلَامٍ إِنَّ هُوَ

for five years, since I inherited it from my uncle. Tal. (Br.) 132, 1

ثُمَّ شَاهَدَ الْحَاضِرُونَ فَضْلًا عَنْ
سِرِّيَّةِ الْبَيْهَلِ لِموليير

Then the people present watched a scene from the play *The Miser*, by Moliere. Mah. gah. 94, 8

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

حَدَّثَنِي أَبِي عَنْ أَبِيهَا

My mother told me and she knew it from her father and he from his. Raf. wah. I, 68, 19

كَبِيرًا عَنْ كَابِرٍ

from generation to generation. Hak yaum. 14, 10

and with verbs meaning "to translate":

كَانُوا يَقْرَأُونَ مَا تَرَجَمَ فَتَحَ وَتَكَلَّلَ
عَنِ الْفَرَنْسِيَّةِ

They read what F. Zaghlul had translated from French. Hus. ayy. II, 175, 18

It also indicates the reason why something is done and the cause of its occurrence:

هَذَا مِنْ جَهْلٍ بِهَا وَذَاكَ مِنْ
عِلْمٍ وَخَبَرَةٍ

one because of his ignorance of it [life], the other because of his knowledge and experience. Gal. (Zy.) 21, 3

F Very frequently عَنْ introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

قَدْ بَقِيَ بِحَدَّثِي عَمَّا نَحْنُ
السَّاعَةِ

He spoke to me about you for about an hour. Nu'. 11q. 13, 16

أَسْأَلُ عَنْهَا أَحَدًا

or did somebody ask about her? Manf. mag. 248, 7

لَا عَرَفْتُ عَنْ حَيَاةِ مَرْثَا

I did not know about Martha's life. Gibr. I, 78, 10

حَدَّثَنِي عَنْ شَهْرَزَادَ الْجَبِيلَةِ

Tell me about beautiful Sherazade. Hak sheh. 7, 12

(أَحَدَتْ) تَسْأَلُ عَنْ نَفْسِهِ وَنَحْنُ
أَيْ وَنَحْنُ إِخْوَتُهُ وَنَحْنُ دَارُهُ

(She began) asking him about himself, his mother, brothers, and his house. Hus. ayy. I, 116, 16

وَأَتَيْتُ عَنْ كَلِمَةِ أَهْلِهَا
بَحْثًا عَنْ مَوَاقِفِ

looking for a word to say.
Nu'. 11q. 25, 12

They looked for a means of
conveyance. Agq. (Zy.) 15, 12

§ 123 لـ "TO," "FOR"

The original local meaning of لـ, expressing direction "toward" a place, is not often used and occurs only in certain expressions⁵⁵:

وَعَدَ إِلَى فِي النَّسَاءِ لِيَقْدَحَ مَعَا
لِيَعِدَ بِهَا

and come back tonight so
that we can go together
to Baha's. Nu'. 11q. 96, 5

A With a temporal meaning, لـ designates a relationship to a point in time:

وَفِي سَابِعِ يَوْمِ لِبَوْلِهِ أَمْرٌ عَدِ
الْحَطْلِبِ —

and on the seventh day after
his birth, Abu Muttalib
ordered.... Hal. sir. 109, 11

فِي رَبِيعِ سَنَةِ ١٨٩٠ لِيَسْجِ
يَسُوعُ النَّاصِرِي

in the spring of the year
1890 after the coming of
Jesus the Nazarene.
Gibr. I, 66, 1

إِلَّا نَ تِلْكَ الْآنَ
till now. Gibr. III, 67, 6

وَلَدَ سَنَةِ ١٥ لِلْبَحْرَةِ

He was born in the fifteenth
year of the Hegira.
Raf. wah. I, 261, 20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectal expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.

نَظَرَ إِلَى سَيْفِيَّتِهِ لِأَوَّلِ مَرَّةٍ

He looked at his deliverers
for the first time.
Gibr. I, 159, 8

رَبِحْتُ أَذْكُرُهُ بِعَلْكَ اللَّيْلَةَ أَتَى
رَأَيْتُهُ فِيهَا لِلْمَرَّةِ الْأُولَى

I began to remind him of
the night when I saw him
for the first time.
Nu'. 11q. 18, 16

لِلْمَرَّةِ الْآخِرَةِ

for the last time.
Mah. zuq. 46, 12

It may also introduce a numeral as the temporal determination:

قَدْ كَانَ لَكَ لِمِثْرَيْنِ سَنَةً
خَلَّتْ فِي مَوْتِ أَحْسَنِ

That happened twenty years
after the death of al-Hasan.
Raf. wah. I, 261, 9

لِثَنَانٍ خَلَّتْ مِنْ شَهْرِ رَحْمَانَ

When eight days of the
month of Ramadan had passed.
Hal. sir. 257, 17

B In a logical consideration, the noun governed by لـ becomes the indirect object of the verb. The function of the preposition is to express any indirect relation to an object, especially with the idea of "for," "in favor of," and also "destination":

طَلَبْتُ لَهُ فَنَجَانًا مِنَ الْقَهْوَةِ

I ordered a cup of coffee
for him. Hak. yaum. 94, 4

أَنَّ أَبِي جَمِعَ لِي هَذِهِ الْأَزْهَارَ

My father picked up the
flowers for me.
Manf. mag. 35, 5

أَنَّ اللَّهَ قَالَ لِلْإِنْسَانِ
الْأَوَّلِ —

that the Lord said to the
first man....
Gibr. I, 190, 12

قَدْ أَخَذْتُ لِي مَقَابِلَةً

I have taken it as my
place. Tal. (Br.) 132, 1

أَنْتَ مَا خُلِقْتَ إِلَّا لِي

You were created only for
me. Hak. sheh. 46, 12

أَزِنَ لَهُمَا بِالْأَخُولِ

He permitted them to come in. Mah. qah. 73, 16

أَحْضِرْ لِمَا لَنَا كُنْزِي

I shall bring food for you both and for me. Hak. ahl. 23, 1

أَبِي لِي حَبِيبِي

Spare me my beloved. Gibr. I, 63, 10

خَيْرَ لَكَ أَنْ لَا تُخَاوِلَ هَذَا

It is better for you not to attempt this. Hak. sheh. 39, 7

هَذِهِ صُفْءٌ لَمْ تَكْتَبِ لِلْعُلَمَاءِ

وَلَا لِلتَّوَّحُّشِينَ

These are pages that have not been written for learned men or historians. Hus. 'ala. I, 1

هُوَ كِتَابٌ لِلشَّعْبِ

It is a book for the people. Musa (Zy.) 2, 23

اِشْتَرَيْتَهَا بِحَبِيبَتِهَا لِهَذِهِ
النَّاسِيَةِ السَّعِيدَةِ

[which] I had bought especially for this fortunate occasion. Maz. (Zy.) 1, 10

but sometimes also the contrary, i.e., the idea of opposition is equivalent to *عَلَى* (see page 325):

كُلُّ وَاحِدٍ عَدُوٌّ لِكُلِّ وَاحِدٍ

Each is the other's enemy. Sak. (Zy.) 13, 30

مَنْ يُرِيدُ بِهِ شَرًّا يَكُونُ عَدُوًّا لَنَا

Whoever wishes him evil is our enemy. Gibr. I, 198, 6

أَنْ لَنَا أَنْ نَذْهَبَ

We must go now. Mah. qah. 76, 11

Hence, in interjectional constructions it introduces the term intended:

وَيْلَ لِمَنْ يَحْكُمُ وَيْلَ لِمَنْ يُدَيِّنُ !

Woe to the one who judges and weighs! Gibr. I, 117, 10

الْحَيْلَ لِي !

Woe to me! Hak. sheh. 86, 2

وَمَنْ كَانَ هَذَا هُمُ مِنْ حَيَاتِهِ
قَوْلُ لِرَوْجَتِهِ نُبَا

Unlucky is the wife of the one who has such a purpose in life! Manf. mag. 161, 19

C An indirect relationship, especially the idea of destination, can replace a concept of possession. The preposition *لِ* very frequently paraphrases a genitive construction when the governing noun is to remain undefined, and also in cases of inversion of the word order (see page 82):

الَّتِي هِيَ حَقٌّ طَبِيعِيٌّ لِلْإِنْسَانِ

That is a natural right of man. Q. Amin (Zy.) 5, 18

إِنَّ حَيَاتِي لِي

My life belongs to me. Manf. mag. 67, 1

أَنْتَ وَمَا لَكَ لِأَبِيكَ

You and your money belong to your father. Tal. (Br.) 125, 1

لِمَنْ هَذِهِ الدَّارُ ؟

To whom does this house belong? Hak. sheh. 5, 9

كَانَ عِدَا لِلْفَرَسِ قَدِيمًا

It was an old Persian feast. Amin duh. I, 105, 15

It is also used to shorten long series of genitives:

مُدُونٌ فِي التَّقَاوِيمِ الرَّسْمِيَّةِ
لِلطُّرُوكِ عِلَالِ الْبِلَادِ

written down in the official records of the kings of those lands. Hak. ahl. 51, 2

رَفِيسٌ سَجِيعٌ قَوَائِمُ الْأَوَّلِ لِلْقُوَّةِ الْفَرَسِيَّةِ

the President of the Fu'ad I Academy of the Arabic Language. Kurd (Zy.) 28, 1

الرِّسَالَةُ الْأَجَنِبِيَّةُ لِلْكَنِيسَةِ
الْمُتَوَسَّطَانِيَّةِ الْهَوْلَنْدِيَّةِ فِي أَمِيرِكَا

the Foreign Mission of the Dutch Reformed Church of America. Rath. mul. 200, 22

لِ is also used to denote authorship:

ثُمَّ شَاهَدَ الْحَاضِرُونَ قَضَاءً عَنْ
سَرَحِيَّةِ الْبَهِيلِ لِمَوْلَانِ

Then the people present saw a scene from the play *The Miser*, by Moliere. Mah. qah. 94, 8

مِنْ كِتَابِ فَيْرِ الْإِسْلَامِ لِأَحْمَدَ أَمِينٍ

from Ahmed Amin's book,
Fajr al-Islām,
Djir. tar. I, 233, 28

انْظُرْ كِتَابَ الْمَعَارِفِ لِابْنِ قَتِيْبَةٍ

See Ibn Qutaiba's *Kitāb al-ma'ārif*.
Amin duh. I, 12, 19

The idea of belonging, when used in passive constructions, may introduce an agent otherwise not permitted with the passive voice (see Vol. I, § 16):

هَلْ أَعْمَلَ الْعِبَادَ مَخْلُوقَةَ اللَّهِ
أَوْ هِيَ مَخْلُوقَةُ الْعَبِيدِ؟

Are human actions created
by God, or by man himself?
Amin duh. III, 53, 10

إِنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ لَهُمْ

Man's actions are created
by him. Amin duh. III, 53, 12

It is also used to paraphrase the verb "to have," which does not exist in Arabic:

لَهَا فِي الْحَيَاةِ الْإِجْتِمَاعِيَّةِ دَوْرٌ
خَاطِرٌ

She has an important role
in social life.
Sa'. (Zy.) 6, 21

كَانَ لَهُ بَيْتٌ فِي الْقَاهِرَةِ

He had a house in Cairo.
Hus. ay. II, 44, 17

كَانَ لَهُ ثَلَاثُ بَنَاتٍ

He had three daughters.
Nu'. 11q. 56, 16

هَلْ لَكَ أَهْلٌ؟ — لَيْسَ لِي
إِلَّا نَظِيرٌ

Do you have a family?...
I only have Qatmir.
Hak. ahl. 13, 4

D can even paraphrase the accusative object, especially with verbal nouns (participles, page 413 and infinitives, page 404):

الْكُتُبُ الْمَقْدُوسَةُ السَّابِقَةُ لِلْقُرْآنِ

the holy books, prior to
the Koran.
Hal. sir. 30, 13

هَلْ أَنْتَ فَاهِمٌ لِمَعْنِيَةِ
التَّنَفُّسِ؟

Do you understand the wonder
of (the function of)
breathing? Nu'. 11q. 77, 7

السَّيِّئُونَ لِلرَّسَائِلِ⁵⁶

the letter writers.
Djir. tar. II, 151, 2

سَكَتَ أَخِيرًا لِلْوَقْتِ

I kept silent, respecting
his sorrow.
Nu'. 11q. 32, 5

قَدْ كَانَ هَذَا الشَّيْخُ يَحْرَفُ مِنْ
هَؤُلَاءِ الشَّيَاطِينِ حَتَّى لَمَّا لَمَّ بِهِنَّ
لَمْ يَطْفِئْهُنَّ إِلَّا بِطَرِيقِ مَقَاطِعِ
لَطْرِيقِ الْجَائِمَةِ

The sheikh knew how much
these young men loved to
learn. Hus. ay. II, 52, 16
They turned at the first
intersection of the street
where the University was.
Mah. qah. 8, 13

وَلَكِنْ عَقَلَهُ مَا رَأَى لَهَا نَيْكَةً

But his reason did not
stop rejecting them.
Hus. 'ala. II, 86, 15

كَانَتْ حَيَاتُهُ حَيَاةَ سَفْكَ لِلدَّمَاءِ

His life was one of blood-
shed. Amin duh. I, 108, 7

and sometimes also with verbs, in order to give a special emphasis to the object as being intended as such:

الطُّلَّابُ يَسْمَعُونَ لِهَذَا الصَّوْتِ

The students listened to
this voice. Hus. (Zy.) 25, 39

and also a more elementary relationship:

لَا تَرْتَعِشْ رُوحِي لِصَوْتِ الرَّئِيسِ

Nor did my spirit tremble
at the Superior's voice:
Gibr. I, 163, 19

لَمْ يَسْبِقْ لَهُ أَنْ تَدْخُلَ بَيْتًا
كَهَذَا أَلْبَيْتِ

He had never before entered
a house like this one.
Mah. qah. 54, 22

56. Compare with:

مَشْفُورُ الرِّسَالِ

The writers of epistles.
Djir. tar. II, 151, 1

جَدِّي لَا يَسِي

My grandfather on my father's side.
Rah. (Zy.) 23, 9

لَمْ أَرْ لَهَا نَظِيرًا فَطَر

I never saw anyone like her.
Hak. sul. 84, 4

(يَضِي) يَلْمَنَ لِي أَبَائِي

(He went on) cursing my parents and grandparents.
Maz. (Zy.) 1, 27

وَجُدُودِي

Stay alive... stay alive for my sake!
Hak. ahl. 162, 3

E Here the expressions should be mentioned in which an interrogative particle, adverb, or pronoun is followed by the preposition ل, governing a personal pronoun or a noun:

هَلْ لَكَ يَا خَارِجَةُ أَنْ يَسْتَأْجِرِي

"Khadija, would you hire Mohammed?"
Hak. sir. 121, 3

مَا لَكُمْ تَفِرُونَ مِنْ وَجْهِ

"Why do you flee from me?"
Manf. sha'. 41, 11

مَا لَوْجِبِكَ قَدْ تَغَيَّرَ

"Why has your face changed?"
Hak. sheh. 134, 3

مَا لَكَ لَا تَقُولُ —

"Why don't you admit..."
Hus. ayy. I, 43, 12

كَيْفَ لِي بِذَلِكَ

"How could I?"
Hak. sir. 122, 9

أَلَا أَنْ تَمَلَّأَ دَارَكَ نَهْيًا

"Would you like to fill your house with gold?"
Hak. sheh. 131, 2

F The indirect object may introduce the reason why something is done or happens:

حَيْبٌ لِدَارِكَ أَنْ تَبْحَثَ —

For this reason, it is necessary to investigate....
Hak. sir. 12, 2

لِهَذَا السَّبَبِ

for this reason.
Musa adab. 7, 2

لَمْ يَكُنْ لَكَ لَرَضٍ وَالِدِي

They could not because of my father's illness.
Mah. qah. 142, 14

مَا كَانَ الصَّبِيُّ حَزِينًا لِوَرَأِي أُمِّ

The boy was not sad because he was leaving his mother.
Hus. ayy. I, 134, 10

لَكثرة مَا كَانَ يَصُبُّ فِيهِ صَاحِبَ

because of the large quantity of water that the coffeehouse owner used to pour into it.
Hus. (Zy.) 25, 11

With the interrogative pronoun ل, it has an adverbial function, "why?" (see Vol. I, § 44):

لِمَاذَا رَجَعْتَ

Why have you come back?
Hak. sheh. 21, 16

لِمَاذَا تَدْعُونَا دَائِمًا يَا مَوْلَايَ

Why do you always call us "My Lord"?
Hak. ahl. 11, 14

وَلِمَ تَرِيدُ أَنْ أَبْتَسِمَ

Why do you want me to smile?
Hus. 'ala. I, 16, 20

Note the following interjectional phrase:

لِمَ؟ Why? Mah. zuq. 99, 7

When governing a noun clause introduced by the particle ل, the construction is equivalent to a causal clause (see Vol. III):

جَهْلُهُمُ الْجَهْلُ مَجْرِبٌ لِأَتِهِمْ

Ignorance made them transgressors because they were weak.
Gibr. I, 131, 18

لَأَنَّكَ أَبَ

for you are a father.
Manf. mag. 65, 16

When governing an infinitive, the action expressed by the infinitive becomes the aim or goal and thus equivalent to a final clause (see Vol. III):

نَهَيْتُ لِرِيَاةِ رَشِيدٍ

I went to visit Rashid.
Gibr. I, 108, 15

أَنْ يَدْعُو عَتَلًا غَيْرَ أَبِي بَلْطَه
لِنَقْلِ صَنْدُوقِي نَقِيلُ

to call a porter other
than Abu Batta to deliver
a heavy case.
Nu'. (Zy.) 33, 17

جَاءَتْ لِمَقَابِلِي

She came to meet me.
Mah. qah. 89, 9

إِذَا سَافَرَ أَحَدٌ حَرَجَتْ الْقَرْيَةُ
كُلُّهَا لِيُونَايَةِ وَإِذَا أَبَاحَدٌ مِنْ
عِيبَةٍ حَرَجَتْ الْقَرْيَةُ كُلُّهَا لِاسْتِغْيَالِهِ

When anyone goes on a
journey the whole village
turns out to wish him fare-
well and when anyone comes
back the whole village turns
out to greet him.
Sak. (Zy.) 13, 21

اتَّخَذُوا أَسَاسًا لِلْبِنَاءِ مَوْءً

They used it as a foundation
upon which to build.
Hal. sir. 125, 15

Note the following use of لَ after كَانُ :

الَّتِي لَمْ تَكُنْ لِتَخْضِعَ

which could not surrender.
Hal. sir. 79, 19

When governing the subjunctive and prefixed to
it, لَ becomes a conjunction which introduces final
clauses (see Vol. III):

أَنَّ قَرِيضًا قَدْ خَرَجُوا مِنْ مَكَّةَ
لِيَنْتَمُوا بِعَرَاوِئِهِمْ

that the Koreish had left
Mecca to protect their
caravan. Hal. sir. 258, 8

(For a discussion of لَ as a part of the compound لَكِنْ ,
see Vol. III.)

§ 124 إِلَى "TO," "TOWARD"

إِلَى expresses the direction to or toward an aim
or goal.

A This idea can be understood

a) locally, as motion toward a place:
(أَلَسْنَا) نَقْتَبِي سَيْتِيَا إِلَى أَلْدَبَرِ

(Heaven) banished me as
an orphan to the monastery.
Gibr. I, 164, 10

كَانَ الْقَائِمُ يَدْخُلُ إِلَى غُرْفَتِي
بَيْنَ الْيَمِينِ وَالْأَخْرِ

The officer entered my room
from time to time.
Qud. (Br.) 50, 3

قَالَ الرَّجُلُ وَهُوَ يَسْتَبِدُّ ظَهْرَهُ
إِلَى عَقْدِيءٍ —

The man said, while leaning
his back against the chair....
Mah. qah. 55, 19

تَكْرَمَ بِالْحُضُورِ إِلَى بَيْتِي
عَصْرَ الْيَوْمِ

Please come to my house
this afternoon.
Mah. qah. 108, 21

نَظَرَ الْخَادِمُ إِلَى سَاعِيهِ

The waiter looked at his
watch. Tag. (Zy.) 3, 40

مَا أَحْسَبُ لَكَ عَمَلًا تُسَارِعُ إِلَيْهِ

I do not think you have
anything to which you
should hurry.
Hak. sheh. 6, 8

and also when referring to persons:

سَيِّ يَأْتِي كِتَابُكَ إِلَيَّ

When will your letter come
to me? Manf. mag. 58, 2

رَدُّهُ إِلَيْهَا ضَائِحًا

He returned it to her
without a word.
Manf. mag. 29, 16

عِنْدَمَا قَاتَرَنِي الْقَدَرُ إِلَى رَشِيدٍ

when destiny led me to
Rashid. Gibr. I, 113, 4

اَللَّغْتُ إِلَيْهِ

He turned to him.
Mah. qah. 31, 20

نَظَرَ إِلَيَّ طَوِيلًا

He looked at me a long
while. Gibr. II, 92, 16

It may also be used to express direction as an ad-
verbial modification:

خَصَّ إِلَى الْخَارِجِ

He went out.
Mah. qah. 111,1

رَفَعَ الْأَصْعَا إِلَى فَوْقِ

He raised the stick upward.
'Aww. (Br.) 20,5

and "to go (to pass) by":

رَبَّاهُ مَوْتَكِ إِلَى جَانِبِ خَلِّ

You may go by someone
praying. Hus. (Zy.) 25,37

and the place as reached after the idea of motion has faded:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ

Dr. X used to sit at it
before you [did]....
Kam. (Zy.) 4,22

...الْأَسْتَاذُ

يَقَالُ إِنَّ رَجُلًا يَطْلُبُهُ قَدْ يَحِلُّ
إِلَى مَا يَحِلُّ إِلَيْهِ آخَرُ يَحِلُّهُ

People say that sometimes
a man can, with his heart,
reach what another can with
his intelligence.
Hak. sheh. 90,2

وَأَنَا جَالِسَةٌ إِلَى مَكْنَتِي

while sitting at my desk.
Qal. (Zy.) 21,8

لَسْتُ أُحِبُّ الْجُلُوسَ إِلَى هَذِهِ

I do not want to remain
in this world.
Hak. sheh. 152,12

الْأَرْضِ

أَمَّا اسْتَيْقِنَ فَقَضَى إِلَيْكَ جَالِسًا
إِلَى نَائِذَةِ عُرْفَتِهِ

As for Stephen, he spent
the night by the window
of his room.
Manf. mag. 18,14

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِي
بَكَاءَ مَرًّا

I saw her child at her
side crying bitterly.
Manf. (Zy.) 30,44

^{b)} temporally, as the point in time up to
which something lasts:

إِلَى يَوْمِ الدِّينِ

to the Day of Judgment.
Hal. sir. 1,5

مِنْ وَفَتْ بِإِلَازِمِهَا إِلَى يَوْمِ سَائِبِهَا

from the moment of her
birth to the day of her
death. Q. Amin (Zy.) 5,30

وَمَلَأَتْ قَلْبَهُ حَيَاةً لَمْ يَخَارِفْهُ

إِلَى آتَانِ

and filled his heart with
a shame that never left
him till now.
Hus. ayy. 1,19,4

ظَلَّ أَمْعَالُكَ كَذَلِكَ إِلَى الْفَرَنِ

النَّسَابِ بْنِ النَّسِيجِيِّ

And so the situation re-
mained until the sixth
century B.C.
Hal. sir. 68,22

كَانَ إِسْمَاعِيلُ هُوَ الْإِبْنُ الْوَحِيدُ

إِلَى أَنْ يُلِدَ إِسْحَاقُ

Isma'el was the only child
until Isaac was born.
Hal. sir. 87,6

كَانَ الْأَرْهَبُونَ وَالْأَمْرِكَايُونُ
يُتَخَذُونَ فِي الزَّوْجِ إِلَى مَا

بَعْدَ الثَّلَاثِينَ

Europeans and Americans
used to postpone their
marriage until they were
over thirty.
Musa adab. 84,16

اِتَّصَلْتُ بِمُتْرَفِي بِهِ إِلَى وَفَاتِهِ

I knew him until his death.
Musa (Zy.) 29,1

and as an adverbial temporal determination:

(أَنْ) "وَنَسِيَ زَوْجَهُ الْآخَرَ

إِلَى حِينٍ

(and to) forgot his other
wife for a while.
Hus. 'ala. I,24,15

^{c)} logically, ^{d)} then expresses the point
reached by a verbal action or the point toward which
the verbal action is directed:

إِنْ بَعْضُهُمْ لِيُزْهِبَ إِلَى أَتَمِّهِمْ —

Some of them even go to
the extent of....
Hai. sir. 242,9

أَرَأَيْتَ إِلَى أَيِّ حَيْدٍ أَصَابَكَ

الْجَنُنُ !

Do you see how insane you
have become!
Hak. sheh. 58,2

فَلَمَّا أَرْتَفَعَ إِلَى قَامَةِ الرَّجُلِ —

But when he reached a man's
height.... Hai. sir. 125,16

وَلَكِنْ لَمْ تَنْتَبِ هَذِهِ الْحَفِظَةُ أَنَّ
اِسْتَحَالَتْ إِلَى حُزْنٍ صَاحِبَةٍ عَمِيقٍ
But it did not take long
for this resentment to
become a still, deep sad-
ness. Hus. ayy. I, 18, 7

and also the point at which something is added:
"besides":

وَحَفِظَ إِلَى ذَلِكَ كَلِمَةَ الْقُرْآنِ
Besides that, he memorized
the Koran.
Hus. ayy. I, 27, 9

It expresses a simple relationship equivalent to
the English "to," which may also be governed by a
noun:

خَبِلَ إِلَى أَنْ —
It seemed to me that....
Kam. (Zy.) 4, 38

اَلْمُسْلِمُونَ لَا يَنْتَقُونَ مِنْ أَحْسَنُوا
إِلَى اَلتَّسْلِيمِ
The Muslims did not kill
anyone who was their
benefactor. Hal. sir. 267, 6

هُوَ آيِنٌ سَاطِعٌ إِلَى جَهْلِيَّةٍ
يَلْفِيَةٍ
He was secure in and con-
fident of my ignorance of
his language.
Maz. (Zy.) 1, 27

هِيَ أَحَبُّ الزُّهْرِ إِلَى
They are my favorite
flowers. Manf. mag. 24, 14

أَتَيْتُكَ فِي حَاجَةٍ إِلَى اَلرَّاحَةِ
You need some rest.
Hak. sheh. 60, 14

عَلَى حِينٍ أَنْ كُلَّ وَاحِدٍ يَحْتَاجُ
إِلَى الْآخِرِ
at a time when everybody
needs neighbors.
Sak. (Zy.) 13, 30

كَأَنَّ سَلَى وَطْفِئَهَا لَمْ يَكُنَا
أَقْرَبَ اَلثَّانِي إِلَى
as if Salma and her child
were not closest of all
to me. Gibr. II, 92, 11

B In many cases, the use of إِلَى can be under-
stood as a remnant of an old expression in which the
original meaning implying motion has faded:

أَنْ يَنْقَطِعَ إِلَيْهَا
to dedicate himself to her
exclusively.
Hus. 'ala. I, 24, 15

سَكَّنْتُ إِلَى نَفْسِي
I calmed myself.
Hak. ahl. 13, 14

خَطَبَ إِلَيْهِ ابْنَتَهُ
He asked him for his
daughter's hand.
Hal. sir. 107, 11

خَلَا صَبِيحًا إِلَى نَفْسِهِ فِي
اَلْمَنْظَرَةِ
Our boy remained alone in
the room.
Hus. ayy. I, 102, 15

إِلَى جَانِبِ —
In comparison with...[at
the side of...].
Hal. sir. 263, 19

أَنَّ النَّاسَ قَبْلَ هُودٍ اَلشَّرَائِعَ كَانَتْ
تَحْتَكَمُ إِلَى اَلْمَطَلِ
Before the appearance of
laws, mankind judged ac-
cording to common sense.
Amln dnh. III, 48, 9

C Frequently إِلَى governs an infinitive or a noun
clause introduced by أَنْ (see Vol. III); in such
cases, the preposition expresses the subordinated
action as the intended aim; thus it is often equi-
valent to a final clause:

دَعَا إِلَى اَلْجُلُوسِ
He invited him to sit
down. Mah. qah. 66, 3

لَيْسَ لَهَا إِلَى اَلْخَلَاصِ بِنَةٌ
سَبِيلٌ
It is not possible for
her to get rid of him.
Q. Amln (Zy.) 5, 25

دَعَا ابْنَهُ إِلَى اَلْأَقْرَابِ مِنْ
اَلْغُرَابِ
He beckoned his son nearer
to the bed.
Mah. qah. 38, 20

أَدْعُوكُمْ — إِلَى إِبْلَانِ آرَائِكُمْ
فِي اَلرَّأْيِ
I ask you...to express your
opinions about women.
Mah. qah. 7, 15

وَهِيََا أَضْكَرْتَهُ إِلَى أَنْ يَنْقَطِعَ إِلَيْهَا
and perhaps she forced him
to dedicate himself to her
exclusively. Hus. 'ala. I, 24, 15

\$ 125 حَتَّى "TILL," "UNTIL," "UP TO"

حَتَّى not only expresses direction, as أَلَى primarily does (see page 290), but also contains the connotation of arrival at a terminus, hence the aim or goal of an action as having been reached. The local meaning seems to be no longer used.

Contrary to most prepositions, حَتَّى does not take suffixed pronouns (see page 255):

A The terminus is generally understood to be temporal:

يَبْقَوْنَ نَعْسًا حَتَّى الْمَوْتِ
They remain in misery until death. Gibr. I, 165, 6

اسْكَنْتَ يَا قَلْبِي حَتَّى الصَّبَاحِ
Be silent, my heart, until morning comes. Gibr. III, 54, 16

مِنَ الصَّبَاحِ حَتَّى مَا بَعْدَ اللَّعْنَةِ
from morning until night. Mah. qah. 37, 22

حَتَّى يَنْتَصِفَ اللَّيْلُ
until midnight. Mah. qah. 38, 1

أَقَامُوا بِهَا حَتَّى بُكَرَةِ الْفَجْرِ
They remained there till early in the morning. Hal. sir. 429, 23

(For a discussion of حَتَّى introducing a verbal sentence, and for إِذَا حَتَّى, see Vol. III.)

B The adverbial meaning and function of حَتَّى, "also," "even," "too," is derived from its original meaning of "arrival at a terminus" and the inclusion of the terminus in the action.

In this function حَتَّى does not have a governing influence upon the following noun, which may be in any of the three grammatical cases, the case being determined by the noun's function in the sentence. The Arab grammarians say that حَتَّى is used here *للمطابق*, "for coordination."

In this type of adverbial function, حَتَّى may be used in one of the following ways:

a) أَنْتَ حَتَّى أَنْتَ "you, you too," "even you," as an emphatic repetition:

تَصُورُ أَنَّكَ أَنْتَ حَتَّى أَنْتَ
Imagine that you, even you, could.... Taq. (Zy.) 3, 14

وَأَنَا بِمَعْنَى حَتَّى حَتَّى تَفْرِقَ قَلْبِي
and suddenly even my eyes were full of tears. Nu'. liq. 30, 6

b) الْكُلُّ حَتَّى أَنْتَ "all men, even you," as an emphatic apposition to "a whole through a part":

أَنْ إِلَّا نَسَانُ يَغْلِبُهُ حَتَّى أَبُو
that everyone, even his father, was unjust to him. Hus. ayy. I, 38, 7

لَا يَمْلِكُ مِنْ شَأْنِ الدُّنْيَا شَيْئًا
حَتَّى ظَهَرًا فِي يَدَيْهِ
(who) does not own a thing on earth, not even gloves for his hands. Manf. sha'. 53, 8

(هُوَ) أَذْنِي مِنْ كُلِّ مَنْ عَوَّفَتْ
فِي حَيَاتِي حَتَّى أَنْتَ
he is the most intelligent person I have ever known, even more [intelligent] than you. Manf. sha'. 149, 1

c) حَتَّى أَنْتَ "even you," where the expression introduces a necessary part of the sentence:

حَتَّى أَنْتَ أَيْضًا تَرَانِي فِي
مِرْآةِ نَفْسِكَ
Even you see me in the mirror of your soul! Hak. sheh. 102, 9

حَتَّى أَبُو بَكْرٍ — قَدْ نَبِي لَا
يَعْرِفُ مِنَ الْأَمْرِ إِلَّا قَلِيلًا
Even Abu Bakr... knew only a little about the matter. Hal. sir. 210, 9

It may also introduce a prepositional phrase:

لَمَلَكْ مَشْغُولٌ حَتَّى مِنَ الْبُحْرِ
Are you so busy that you have forgotten your hunger? Hak. ahl. 23, 12

أَنَّ أَبَا الْعَلَاءِ كَانَ يَتَسَوَّرُ فِي
أَكْبَدٍ حَتَّى عَلَى خَارِبِهِ

that Abu-l-'Ala used to
hide even from his servant
while eating.
Hus. ayy. I, 21, 4

لِذَلِكَ كُنَّا نَرَى حَتَّى فِي حِينِنَا
حَمَارَةً إِلَّا نَسَائِيَةً

For this reason we see the
baseness of humanity even
in our love.
Jabr. (Br.) 71, 5

In negative statements the negative particle is
not repeated before *حتى*, "not even":

لَمْ يَكُنْ فِي ذَلِكَ النَّاحِيَةِ مِنْ
الْجَبَلِ طَرِيقٌ حَتَّى لِلْمَرَيَاتِ

In this part of the moun-
tain, there were no roads,
not even for carts.
Rath. (Zy.) 23, 19

لَا يَهْرِفُ حَتَّى مِنْ أَيْنَ بَاتِي
هَذَا الصَّوْتِ

He did not even know where
this voice came from.
Hus. ayy. II, 36, 17

أَنَّ خُلَلاءَ الشَّبَابِ لَا يَخَافُونَ
حَتَّى يَرِيكُنَا بِرِيكُنَا

These young men are not
afraid, not even of England
or America.
Qud. (Br.) 54, 1

أَلَمْ يَكُنْ يَمْنَحُ حَتَّى الْعَبْدَ
الَّذِي — ٢

Not even the servant who...
has yet returned?
Hak. ahl. 84, 13

§ 126 ب "IN," "AT," "ON"

ب basically expresses the concept of rest in a
place. It has always been closely related to the local
meaning of *في*. The traditional distinction is as
follows⁵⁷:

ب is used to express the idea of closeness or
vicinity:

57. For more about the traditional distinction between *ب*
and *في*, see Wright, II, p. 156.

قُرْبَهُ بِنَابِ الْقَاهِرَةِ
a village at [close to,
or hard by] the gate of
el-Kahira.

while *ب* is used for "within," "in the midst of"
(see page 309).

When *ب* means "in," it is used to refer to larger
geographical areas: *بِالْمَدِينَةِ*, "in Medina," *بِالْبَحْرِ*, "in
the sea."

A In modern Arabic, however, *ب* and *في* are always
interchangeably used unless the idea of "within" is
to be emphasized; compare the following examples with
those given for *في* (see page 309):

كُنْتُ بِالْمَدِينَةِ
I was in the city.
Hak. ahl. 41, 10

مَاتَ هَاشِمٌ بَعْدَ سَنَيْنٍ مِنْ
ذَلِكَ بِعُرَةِ
Hashim died in Ghazza some
years after this event.
Hal. sir. 98, 10

وَهَلْ كَانَتْ بِفِلَسْطِينَ أَوْ بِالْجَمَارِ
whether it was in Palestine
or in Hljaz.
Hal. sir. 87, 2

سَمِعْتُ هَذَا الْيَوْمَ رَأَيْتُ شَيْخَ
الْمَوْتِ مُقِيمًا بِهَذَا الْبَيْتِ
Since that day I have seen
the specter of Death
dwelling in this house.
Hus. 'ala. I, 31, 6

وَقَعْتُ فِي مِثْلِ هَذِهِ مَا بَيْنَ
Nu'. 11q. 69, 6
I stood there somewhat
perplexed and confused.

غُرْفَةُ السَّعَائِينَ بِمَكَّةَ الْإِسْتِغْنَانِ
Kam. (Zy.) 4, 1
Advocates' Chamber of the
Appellate Court.

هَذَا كُلُّ مَا بِالْكَتَابِ مِنْ أَدْوَابٍ
That was all the furniture
(which was) in the school.
Amin (Br.) 85, 21

In order to express the idea of proximity, *ب* is
generally used together with a word meaning "proximity,"
"vicinity," etc.:

جَلَسْتُ بِالْقَرِيبِ مِنْهُ
Nu'. 11q. 13,7 I sat down near him.

أَمَّا الْجَائِسُونَ بِجَانِبِ مُضِجِهِ
فَيَسْمَعُونَ —
Gibr. I, 188, 17 but those who sit by his bed, hear....

يَقْتُلُونَ الْحَيَاةَ بِجَانِبِ النَّوْقِدِ
Gibr. I, 154, 4 They passed their lives by the fireplace.

It is also used with verbs expressing a motion, but only when the noun governed by the preposition indicates the place where the verbal action is completed. It is never used to express motion toward a place:

لَمْ لَا يَخْطُرُنْ لَكَ بَيَالِ أَنْ —
Nu'. 11q. 81, 12 Then don't think of....

حَدَقَتْ بِهِ رَاحِيلُ
Gibr. I, 161, 17 Rachel looked at him.

دَارَ الْأَوْلَادُ بِهِ
Manf. mag. 101, 6 His children surrounded him.

رَأَيْتُ جَمَاعَةً يُحِيطُونَ بِصَاحِبِ
الشَّيْخِ
Maz. (Zy.) 10, 36 I saw a group around my friend, the old man.

لَمَعَ بِهِ أَبِي
Manf. mag. 61, 14 His father joined him.

The original meaning of بَ , expressing proximity, "at," "by" (German: *an* or *bei*; Latin: *juxta*, *apud*), can still be seen in its usage with the demonstrative adverb *إِنَّا* (see Vol. III):

وَإِنَّا بِأَرْضِهِ غَلَامِي
'Aw. (Br.) 16, 20 Suddenly four boys appeared.

وَمِنْهُ هُنْهِيَ اللَّتَّى قَائِلَا
بِثَلَاثَةِ أَشْيَاحَ
Gibr. III, 71, 10 A short while later I turned around and there I saw three figures.

وَإِنَّا بِذَلِكَ الثَّنِيِّ حَجَلُ
كَبِيرُ جَمِيلُ
Nu'. 11q. 54, 3 And lo, this thing was a big and beautiful partridge.

فَإِنَّا بِي أُجِدْتُ نَفْسِي فِي صَدْرِ
الْمَائِدَةِ
Hak. yaum. 48, 9 I soon found myself in front of the table.

It also follows the compound particle *كَأَنَّ*, with a meaning equivalent to a hypotheticalical *إِنَّا* بَ , however, never has the emphatic effect of surprise that *إِنَّا* has, and seems to be used only with the pronoun of the first person:

كَأَنِّي بِكَ تَغُولِينَ —
Hak. sheh. 27, 9 As if you were saying....

كَأَنِّي بِهِ يَحْدُثُ عَنْ عَرَبِي
بَلْقِيسِ
Hak. sul. 63, 8 as if I heard him talking about Balqish's throne.

كَأَنِّي بِالْفَارِيزِيِّ يَقُولُ —
Rah. mul. 215, 15 As if I could hear the reader saying....

أَلَيْسَ هَذَا هُوَ عَرْشُكَ؟ —
لَكَأَنِّي بِهِ
Hak. sul. 75, 4 "Isn't this your throne?"... "As if it were."

B From the local idea expressed by بَ , its use with verbs meaning "to attach," "to place," "to connect," "to do with" is derived 58:

58. Related to this is the use of بَ with intransitive verbs and with transitive verbs that cannot take a direct object because the object is already contained in the verbal expression, e.g., رَجَبٌ , "to say *marhaba*."

فَوَيْ شَعْرُهُ بِأَنْفِهِا تَتَوَرَّانِ
He became very conscious that they were alone. Mah. qah. 75, 7

يَحِلُّ بِنَا فِي هَذَا النَّقَامِ
أَنْ تَذْكُرَ —
Hal. sir. 39, 14 At this point it seems proper for us to mention....

أَقْسَمُ بِالْخَيْبِ
رَحِبْتُ بِالْحَاضِرِينَ
Mah. qah. 94, 1 I swear by Christ. Hak. ahl. 43, 4 She greeted the people who were present.

أَذِنَ لَهَا بِالذَّخِيلِ
Mah. qah. 73, 16 He allowed them to enter.

لِطَمِيحٍ ذِقْتُهُ بِى
for his great confidence
in me. Nu'. 11q. 22,8

عَلَّ عَلَى الْغَوَّيْنِ بِهِ
He recited to his followers.
Hal. sir. 40,10

مَنْ يُؤَيِّدُ بِهِ شَرًّا —
Whoever wishes him evil....
Gibr. I, 198,6

أَبَدَاتٍ بِتَالِيهِ كِتَابٌ؟
Have you started writing
a book? Jabr. (Br.) 74,16

نَارٌ يَرْجِيهِ لِشَيْءٍ إِلَى السَّكَنِ
He turned his face to point
out the place.
Maz. (Zy.) 10,42

and also the idea "to come with," "to go with," as
equivalent to the verbs "to bring," "to take":

نَهَيْتُ بِالْمَجْمُوعَةِ إِلَى السُّوقِ
I brought the pearl to
the market.
Hak. sul. 84,10

قَدِمَ الْقَيْتَا، يَتْلُوهُ وَوَصَفَهُ
Winter came with its snows
and storms.
Gibr. I, 154,1

مَا جَاءَ بِهِ إِلَّا نَبِيَّاءَ وَالرُّسُلَ
What the prophets and
apostles brought.
Hus. 'ala. II, 71,12

مَنْ رَجُلٌ يَخْتُجُّ بِنَا؟
Who will come with us?
Hai. sir. 368,8

تَرَى بِنِى إِلَى أَيْكَ
Take me to your mother.
Gibr. I, 81,15

مَا أَتَى بِكَ إِلَى هُنَا؟
What brings you here?
Tal. (Br.) 131,20

(السَّاعَةُ) الَّتِي أَنْتَ بِخَلِيلٍ إِلَى
ظَلِّ الْقَرْيَةِ
(The hour) that had brought
Khalil to that village.
Gibr. I, 200,6

فَمِ بِنَا
Let us be off.
Nu'. 11q. 25,16

and also with interjectional imperatives related in
meaning to the above:

هَلُمَّ بِنَا !
Come on! Hak. sheh. 24,14

هَلِّمُوا بِنَا !
Come on! Hak. ahl. 70,1

هَيَّا بِنَا !
Come on, let's go!
Din (Br.) 60,22

Note the following elliptical constructions:

مَنْ لِي يَلْفًا. بَائِي رَجُلٌ وَجَدَنِي ؟
I wish I alone could fight
against one hundred people!
Manf. sha'. 73,5

نَحْنُ بِالْتَفَكِيرِ وَاللَّهُ بِالتَّغْدِيرِ
Man proposes but God dis-
poses. Nu'. kan. 22,18

مَنْ لِي بَأَن أَدْرِي ؟
If I could only know!
Mah. zuq. 295,12

C Related to this is the instrumental idea, which
has become so widely used with this preposition:

تَطْعِمُهُ بِيَدِهَا
She fed him out of her hand.
Gibr. I, 160,2

أَنْ قَلْبَيْنِ شَقْلَانِ بِغَيْرِ اللَّهِ
that our hearts are occupied
with something other than
God. Hak. ahl. 22,11

قَدْ رَأَيْتُ بَرَارًا يَحْتَنِي —
Many times I have seen with
my own eyes....
Q. Amin (Zy.) 5,9

لَا أَدْرِي مَا هُوَ صَانِعٌ بِنِى
I don't know what He will
do with me.
Manf. mag. 41,3

لَا تَزِجْ نَفْسَكَ بِالتَّلَامِ
Do not burden yourself with
speech. Gibr. I, 159,13

أَنْتَ إِنَّمَا تَلْعِبُ بِنِى
You are just playing with
me. Hak. sheh. 106,14

لَا تَفَكِّرْ إِلَّا بِمَقْبَلِهِ وَلَا تَنْظُرْ إِلَّا
بَعَيْنَيْهِ وَلَا تَسْمَعْ إِلَّا بِأُذُنَيْهِ وَلَا
تَرِدْ إِلَّا بِأَرَادِهِ

She thinks only with his
mind and sees only with
his eyes and hears only
with his ears and wants
only with his will.
Q. Amin (Zy.) 5,32

كَانَتْ الْحَجْرَةُ مَوْثِقَةً بِغُرَاشٍ
صَغِيرٍ

The room was furnished with
a small bed.
Mah. qah. 11,16

The preposition بِ is used to introduce expressions
of emphatic identification:

وَالَّذِي لَا يَهْرَبُ بِنَفْسِهِ مَهْرَبٍ
أَمْوَالَهُ إِلَى الْكَارِجِ

and whoever did not flee
himself, sent his money
abroad. Qud. (Br.) 53,16

حَتَّى خَبِرْتُ ذَلِكَ بِنَفْسِي

until I experienced that
myself. Taq. (Zy.) 3,19

إِنَّ السَّحَرَ بِعَيْنِهِ

That is indeed magic.
Nu'. 11q. 76,14

فِي ظِلِّ اللَّيْلِ بِالنَّاتِ

on that very night.
Idr. (Br.) 82,8

كَتَبْتُ سَتَقِيلُ قَائِمَ يَدَائِهِ

as a free and independent
element.
Mand. (Br.) 4,18

As a modality of the instrumental idea, بِ may
introduce the agent in passive constructions (see
Vol. I, § 16):

لَكِنِّي كُنْتُ مَقِيدًا بِالْكِتَابِ

But I was directed by the
book. Maz. (Zy.) 1,22

فِي بَيْتٍ حَصِيرٍ مَخَاطٍ بِالنُّجُومِ
وَالْأَشْجَارِ

in a humble house surrounded
by flowers and trees.
Gibr. I, 112,1

D The use of the preposition بِ to introduce the
direct object of a verb gives the idea of a less im-
mediate relationship:

قَدْ سَمِعْتُمْ بَأَنِّ اللَّهِ قَالَ —

You have heard how the Lord
said.... Gibr. I, 190,12

أَلَمْ يَكُونُوا جَمِيعًا يَتَحَدَّثُونَ
بِعُودِي؟

weren't all of them talking
of his return?
Hus. ayy. I, 68,8

بَعْدَ أَنْ عَلِمُوا بِهَجْرَتِهِ مِنْ مَكَّةَ

after that they knew about
his departure from Mecca.
Hal. sir. 217,8

تَقُولُ السَّيِّحَةُ بِالتَّائِلِيَّتِ بَيَانٌ —

Christianity professes the
doctrine of the Trinity and
that.... Hal. sir. 7,17

It is also found with nouns derived from verbs:

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ

I know you better than you
know yourself.
Hak. sheh. 91,14

اِصْلَحْتُ مَعْرِفَتِي بِهِ إِلَى وَفَائِهِ

I knew him until his death.
Musa. (Zy.) 29,1

E As a part of the instrumental idea used in a
figurative meaning, بِ may introduce a modality: "how
the action is accomplished":

قَالَ يَكُلِي أَدَبٌ —

he said with all politeness....
Taq. (Zy.) 3,40

أَجَابَ الْأَثَرِيُّ الْفَرَنْسِيَّ بِإِيَّانٍ

The French archaeologist
answered with conviction
and finality.
Hak. (Zy.) 11,16

وَقُوَّةٍ

يَسْرِبُهَا بِالتَّكْرِيمِ وَالْوَأْنَسَةِ

He clothes her with genero-
sity and kindness.
Gibr. I, 107,8

قَالَ بِلِسَانٍ مُخْفِلٍ

He spoke with a muffled
voice. Mah. qah. 38,21

أَجَابَ زَوْجَهَا بِصَوْتٍ هَادِيٍّ

Her husband replied with a
quiet and sad voice.
Hus. 'ala. I, 8,6

تَعْمَلُ بِأَلَا جَتَاهَارَ وَالْعَمَلِ
She lived by her labor and
toil. Gibr. I, 156, 5

Hence, بِ introduces expressions of modal (adverbial) value:

قَالَتْ بِسُرْعَةٍ —
She said quickly....
Gibr. I, 157, 2

قَالَتْ بِعِرَاحَةٍ —
She said distinctly....
Mah. qah. 17, 22

وَالِدَتِي بِخَيْرٍ
My mother is well.
Mah. qah. 55, 17

سَنَةٌ بِطَوِيلِهَا
a whole year.
Taq. (Zy.) 3, 14

كَانَتْ نَتِيجَتُهَا مَوْقٌ مَا كُنْتُ
أَتَصَوَّرُ بِكَبِيرٍ
Its interior was much larger
than I had imagined.
Nu'. liq. 62, 16

بِالْجَمَلَةِ
أَنْتَ بِالطَّبْعِ فَتَتَغَرَّبُ —
in short. Djir. tar. II, 19, 9
You will naturally find
strange.... Gibr. III, 105, 14

بِ may also introduce the reason for the action:
وَعِدْتُ بِذَلِكَ
I invited him for this.
Manf. mag. 15, 1

ذَلِكَ بِأَنَّ —
That is because....
Amin duh. II, 1, 8

فَبِمَنْ بِذَلِكَ لَا تُعَدُّ إِنْسَانًا
مُسْتَعِيلًا
For she, because of that,
cannot be considered a free
human being.
Q. Amin (Zy.) 5, 34

أَبٌ يَبْكِي فَوْحًا بِرُفْعَةِ أُولَاهِ
بَيْنَ يَدَيْهِ
A father cries tears of joy
at seeing his sons before
him. Manf. mag. 101, 15

An instrumental idea is also expressed by the price with the preposition "for": "to buy for," "to sell for":

اَشْتَرَيْتُ الْكِتَابَ بِثَمَنِ غَالٍ
I bought the book at a high
price. Maz. (Zy.) 1, 4

بِعَثْمَا بِخَمْسِمِائَةِ رِبَاطٍ زَهَبًا
I sold it for 500 golden
dinars. Hak. sul. 95, 2

يَشْتَرِي الرَّاجِدُ بِثَرْتَيْنِ وَصِفٍ
وَصِفْمَا بِثَرْتَيْنِ وَصِفٍ
He bought [them] for one
and one half plasters apiece
and sold [them] for two and
a half. 'Aww. (Br.) 13, 7

لَا بُعْدَ بَاعِ سَيِّدِهِ بِالْغَنَمَةِ
بَعْدَ حَاجِلَاتِهِ بِالرُّبُوفِ الدَّنَائِيرِ
because he sold his Master
for silver. Gibr. I, 191, 3

تَعْدَرُ حَاجِلَاتُهُ بِالرُّبُوفِ الدَّنَائِيرِ
The income from its produce
is reckoned in thousands of
dinars. Gibr. I, 155, 20

F The local idea expressed by the preposition بِ
may be applied to time:

مَاذَا حَصَلَ يَالْأَسَى؟
What happened yesterday?
Hus. ayy. I, 41, 11

يَسِيرُ اللَّيْلَ وَيَسْتَقْفِي بِالنَّهَارِ
He traveled at night and
hid during the day.
Hal. sir. 217, 13

and to measurement in temporal determination:

قَبْلَ أَنْ يَحُولَ بِشَهْرٍ
a month before he would
come. Hus. ayy. I, 68, 8

الْكَهْرَبُ هُوَ الْكَهْرَبُ لَا قَبْلَهُ يَنْتَلِثِينَ
دَقِيقَةً وَلَا بِدَقِيقَةٍ وَاحِدَةٍ
Midday is midday, not thirty
minutes nor even a minute
before. Taq. (Zy.) 3, 43

الَّذِي كَانَ أَكْبَرَ بَنِيهِ يَعْشُرُ سَنَوَاتٍ
وَقَدْ مَاتَ عَنْهَا قَبْلَ زَوَاجِ سَحْبٍ
who was ten years his
senior. Nu'. liq. 46, 6

يَسْمَعُهُ الشَّهْرُ
He had died seven months
before her marriage to
Mohammed. Hal. sir. 285, 21

and also to measurement in indefinite temporal expressions:

قَبْلَ هَذَا الْحَيِّ بِأَيَّامٍ

some days before.
Hus. ayy. 1, 33, 13

بَعْدَ أَنْ أَرْسَلْتُ الْمَقَالَ الْأَوَّلَ

some days after I had sent
the first article.

بَعْدَ قِيَامِ

Kam. (Zy.) 4, 37

بَعْدَ غَدٍ يَقِيلُ

some time afterward.
Hak. ahl. 32, 1

فِي الْعَصْرِ الْعَاصِي وَتِلْكَ

in the Abbasid period and
shortly before.
Amin duh. II, 106, 3

G In a nominal sentence, ي often introduces the predicate after the negative particles لَا and لَيْسَ and also sometimes after وَلَا (see Vol. I, §33):

رَمَّا لَيْسَ بِالْقَصِيرِ

not a short while.
'Aqq. (Zy.) 15, 6

مَا أَنَا بِحَالِمٍ

I am not dreaming.
Manf. mag. 47, 3

مَا أَنَا بِصَنِيعَةِ أَحَدٍ

I am nobody's protege.
Manf. sha'. 45, 15

لَسْتُ بِشَارِبٍ وَلَا بِجَنُونَ

I am neither drunk nor
mad. Hak. ahl. 69, 1

With the negative adverb لَا placed between the preposition and the noun governed by the preposition, ي has developed into the prepositional compound يَلَا "without":

كَانَ جَسَدًا يَلَا قَلْبَ وَمَا رَدَّ

He was a body without heart
and an instrument without
a spirit. Hak. sheh. 35, 2

لَيْثٌ يَلَا حَرَكَ

He remained motionless.
Mah. qah. 36, 20

إِنَّ الْبَنَاءَ لَا يَحْيِيَنَّ يَلَا حُبِّ

Women cannot live without
love. Mah. qah. 135, 8

يَلَا مَعْلَمٍ

without a teacher.
Maz. (Zy.) 1, 1

This prepositional compound is sometimes used with suffixed pronouns:

جَيْبِي أَحْتَرَى قَلْبِي يَلَاكِ

My Beloved! My heart aches
without you!
Nu'. kan. 56, 6

§ 127 فِي "IN"

A indicates the act of staying "in," "within," "inside," a place.⁵⁹ It introduces the location in which the verbal action is completed:

أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ

He spent two weeks in
Cairo. Hus. ayy. II, 3, 1

اِنْتَظَرَهُ هُوَ فِي بَطْنِهِ

He waited at its bottom.
Hai. sir. 283, 13

إِنَّ فِي السَّمَاءِ رَبًّا

There is a Lord in heaven.
Hak. sul. 85, 5

يَقْرَأُ فِي كِتَابٍ

reading in a book.
Manf. mag. 46, 6

وَجَدَا نَفْسَيْهِمَا فِي حَجْرَةٍ

They found themselves in
a small, oblong room.
Mah. qah. 74, 19

صُغِيرَةٌ سَتَّابِلَةٌ

in Jerusalem.
Hak. sul. 39, 11

فِي أُوْشَلِيمَ

He used to spend the win-
ter in the house.
Hus. ayy. I, 26, 18

كَانَ يَخْضِي فِي النَّبْتِ فَضْلَ

in one of those buildings.
Manf. (Zy.) 30, 9

الْبَيْتِ

of the prepositional compound — يَفِي, "in the mouth of,"
hence, "in the midst of," see Brock., *Grund.*, p. 371.

فِي سَبِيلِ مَنْ عَلَكَ السَّارِلَ

59. On the origin of this preposition as a short form

of the prepositional compound — يَفِي, "in the mouth of,"

hence, "in the midst of," see Brock., *Grund.*, p. 371.

كَانَتْ تَرْوُلُ فِي ثَوْبٍ مِنَ النَّسِيرِ
الْأَبْيَرِ
Mah. qah. 99,1

The meaning of motion into a place has been derived from the above mentioned idea of rest in a place:

يَتَنَاوَلُ يَنْهَ لِقْمَةً يَدْسُهَا فِي فَمِهِ

taking from it a small morsel which he put into his mouth. Tal. (Zy.) 34,3

وَضَعَ فِيهَا سِرِيرًا مِنْ خَشَبٍ

He brought a wooden bed into it. Manf. mag. 85,15

لَا خَرَجَ مِنْ يَدِي دَحْلٌ فِي حُزْنَةِ الشُّبَّانِ

Whatever leaves my hand goes into the Devil's possession. Hak. sheh. 6,6

اللَّهُمَّ أَلْقِ نُورَكَ فِي صَدْرِ النَّاسِ

O God! Send your light into man's heart! Hak. (Br.) 43,6

خَرَجْتُ أَسَى فِي الْحَقُولِ

Yesterday I went out into the fields. Gibr. II, 103,2

A modality of the preposition's meaning "in," "in the midst of," can be found in the notion of "among" and "with" with plural and collective nouns:

أَبُو بَكْرٍ يَنْهَضُ فِي النَّاسِ

Abu Bakr stands up among the people saying.... Hak. (Br.) 43,12

وَلَا أَنْ يَحِلَّ بِالنَّاسِ وَفِيهِمُ الشُّعْبُ

nor that he lead the prayer when there are sheikhs among the people. Hus. ayy. I, 82,14

فَوْقَهَا السَّيْدَى فِي النَّاسِ

Al-Mahdi distributed them among the people. Amin duh. I, 111,4

and also with its reflexive usage:

قَلْتُ فِي نَفْسِي

I told myself. Manf. mag. 101,12

B Applied to time, *في* expresses the temporal extension in which or during which the action takes place:

وَأَنَّ السَّوَاطِفَ يَضْطَرُّ فِيهِ اضْطِرَّاءًا

and that emotions then are completely upset. Manf. mag. 5,15

كَانَ الْكَافُّ فِي هَذَا الْأَسْبَوعِ جَمِيلًا

The weather this week was beautiful. Sak. (Zy.) 13,1

الرَّأَةُ شَرِيكَ الرَّجُلِ فِي حَيَاتِهِ

Woman is man's companion during his life. Mah. qah. 8,3

الْعَرَبُ فِي جَاهِلِيَّتِهِمُ

the Arabs during the pre-Islamic times. Amin duh. II, 4,22

الْحَيَاةُ الْإِجْتِمَاعِيَّةُ فِي الْعَصْرِ الْمَسَامِيِّ الْأَوَّلِ

social life during the first Abbasid period. Amin duh. I, 1,2

also the period of time or the specific moment in which the action occurs:

سَأَتُنِي فِي مَآيُ

I shall finish in May. Mah. qah. 58,9

فِي كُلِّ يَوْمٍ

every day. 'Aww. (Br.) 63,2

فِي الْيَوْمِ الْتَّالِي

on the following day. Tal. (Br.) 123,23

فِي صَبَاحِ الْيَوْمِ الْمَعْدُونِ لِي لِلْعُجْلِ فِي حُضْرَةِ الْمَلِكِ

on the morning appointed to me to appear before the king. Taq. (Zy.) 3,21

أَيُّنَ أَنْ يَرَى أَبْوَابَ النِّبَوتِ فِي ذَلِكَ الْوَقْتِ الْبَاكِرِ؟

Is it proper to knock at doors at such an early hour? Tal. (Br.) 129,16

فِي هَذِهِ اللَّحْظَةِ دَخَلَ النَّاسُ رَجُلٌ قَصِيرٌ

At that moment a short man entered the hall. Manf. sha'. 23,16

فِي هَذِهِ اللَّحْظَةِ يَرُورُ مِنَ الْمَسْجِدِ
At this moment a man came
out of the mosque.
رجُلٌ
Tal. (Br.) 132, 11

Thus, it is used in adverbial temporal determinations:

فِي اللَّيْلِ at night. Maz. (Zy.) 10, 11

عِنْدَ آيٍ فِي اللَّيْلِ Come back to me tonight.
Nu'. 11q. 96, 5

فِي لَيْلَةٍ مِنَ اللَّيَالِي one night.
Manf. (Zy.) 30, 7

أَنْ أَذْهَبَ فِي الصَّبَاحِ إِلَى بَعْضِ
الْعُرَى وَارْجِعْ فِي الْمَسَاءِ إِلَى بَيْتِي
To go to some villages in
the morning and return to
my house in the evening.
Sak. (Zy.) 13, 1

C Figuratively understood, فِي can introduce the situation—state or condition—in which the subject exists at the time of the action:

نَحْنُ لَسْنَا فِي حَاجَةٍ إِلَى ذَلِكَ
We have no need of such
things. Hus. 'ala. II, 40, 5

الْمُوسِيقَى رَفِيقَةَ الرَّاعِي فِي وَجْدِهِ
Music is the companion of
the shepherd in his loneli-
ness. Gibr. I, 51, 11

أَفِي شُغْلٍ عَنَّا هُوَ حَقٌّ؟
Is he really too busy to
pay attention to us?
Tal. (Zy.) 9, 11

إِنَّكَ فِي حَاجَةٍ إِلَى الرَّاحَةِ
You need rest.
Hak. sheh. 60, 14

and also the action in which the subject is involved:

وَهُمْ فِي الْحَدِيثِ
while they were talking.
Hus. 'ala. I, 35, 13

أَخَذَ فِي تَغْيِيرِ مَلَابِسِهِ
He began to change his
clothes. Mah. qah. 11, 16

أَنَّ أَبَا الْعَمَلَاءِ كَانَ يَسْتَوِرُ فِي
أَكْمِهِ حَتَّى عَلَى خَادِهِ
that Abu-l-'Ala used to
hide even from his ser-
vant while eating.
Hus. ayy. I, 21, 4

Hence فِي is used to introduce adverbial modal specifications:

قَالَ لَهُ فِي صَوْتٍ رَفِيعٍ قَرِيبٍ
He spoke to him with a
mild strange voice.
Hus. 'ala. I, 3, 4

تَمَّ يَسْتَبِمُ لِي فِي أَذُنٍ فَتَنْظُرُ
إِلَيَّ فِي حَنَانٍ
Then he smiled at me po-
litely and looked at me
affectionately.
Qud. (Br.) 50, 4

غَالِيًا (مُطَرِّفًا فِي خَوْفٍ)
Ghalias (bowing his head
in fear). Hak. ahl. 83, 4

تَلَوَّعَتْ إِلَيَّ فِي قُوَّةٍ وَتَوَلَّى فِي
لَهْجَةٍ فَاطِمَةٍ —
She turns to him vehe-
mently and says in a sharp
voice.... Hak. ahl. 11, 9, 8

(أَنَّ) يَعْلَمُ أَبُو فِي هَذَا وَخَرِينِ
(that) his father taught
him with sad calm.
Hus. ayy. I, 20, 10

D The original meaning of "in" figuratively understood develops into the notion of "on," "about," and is therefore used to introduce the subject matter on or about which the verbal action focuses:

بَدَأْتُ أَفَكِّرُ فِي الْإِنْتِحَارِ
I began to think about
suicide. Qud. (Br.) 49, 8

مَاذَا تَقُولُ الْآنَ فِي هَذَا؟
What do you say now about
this? Hak. (Br.) 44, 3

أَرْعَوَكُمْ — إِلَى إِعْلَانِ آرَائِكُمْ
فِي الْمَرْأَةِ
I beg you...to express your
opinion about women.
Mah. qah. 7, 15

مَا خَلَفَ كِتَابَ الْحَرْبِ وَالْكَتَابَ
السَّلَامِ فِي الْبَلَدِ وَالْغَالِ
وَالْكِيمِيَا وَفِيهَا مِنَ الْعِلْمِ
Hai. sir. 39, 19

سَهْمًا قِيلَ فِي آيِنِ سَعْمُونِ —
No matter what is said
about Ibn Sa'ud....
Rath. mul. 58, 1

كَوَلَهُ فِي الْيَسَاءِ

as he said about women.
Raf. wah. III, 22, 12

نَحْنُ لَا نَتَكَلَّمُ فِي الْيَسَاءَةِ

We never talk about politics in front of them.
Rah. mul. 203, 23

أَمَّا هُمْ

His friend's lesson dealt with the principles of the Piḡh. Hus. ayy. II, 19, 15

كَانَ تَرَسٌ صَاحِبُهُ فِي أَصُولِ الْبَيْتِ

E is frequently used governing the indefinite relative pronoun *l* (see Vol. III). The meaning of the compound depends upon the function of *l* in the sentence following it:

فِيهَا خُوِعَ عَلَى هَذِهِ الْحَالِ

while he was in this situation.
Tai. (Zy.) 34, 4

نَظَرَ الشَّابُّ فِيهَا حَوْلَهُ

The young man looked around. Mah. qah. 65, 19

فَرِيحًا لَا يَبْعَثُ شَيْءٌ مِنْ ذَلِكَ

Perhaps none of this will ever happen.
Manf. mag. 3, 17

فِيهَا بَعْدَ

كَانَتْ يَمِينُ أَسَى فِيهَا أَذْكَرُ دَرَاهِمٍ مِنَ الْبَيْضَةِ

Yesterday I had, as I recall, some silver dinars.
Hak. ahl. 24, 2قَدْ كَانَتْ يَلَاذُ الْعَرَبِ فِيهَا يَتَوَدَّى
الَّذِينَ سَجَّهُوا بِالْفِعْلِ مِنْ أَهْلِ
تِلْكَ الْمَصْطَرَفِ الْفَرِيقَةِthe Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods.
Hal. sir. 72, 7

إِنَّكَ قَدْ أَحْسَنْتَ إِلَيَّ فِيهَا مَضَى

You treated me well in the past. Manf. mag. 65, 14

لَقَدْ أَحْسَنْتَ فِيهَا فَعَلْتَ

What you did was right.
Manf. mag. 89, 11

ثُمَّ لَمْ يَلَيْتْ أَنْ نَسِيَ هَذَا أَكْثَرُ

فِيهَا نَسِيَ مِنَ الْأَشْيَاءِ

But he soon forgot all this, along with some other things.
Hus. ayy. I, 38, 12

قَالَ فِيهَا بَيْنَهُ وَمِنْ نَفْسِهِ —

He said to himself....
Hal. sir. 184, 1

§ 128 ع "WITH"

A expresses connection and togetherness, and has preserved its fundamental meaning, which is the one most usually found:

لَا مِنْ الْأَدَبِ أَنْ يَجْلِسَ

It is not good manners for women to sit with men.
Q. Amln (Zy.) 5, 7

الْيَسَاءُ عِ الْبُرْجَالِ

أُخْرِجَتْ الْقَهْوَةُ فَشَرِبَهَا سَيِّدُنَا
عِ الشَّيْخِCoffee was brought and the schoolteacher drank it with the sheikh.
Hus. ayy. I, 35, 12

لَمْ يَبْقَ مَعَهُ إِلَّا تَقَرُّونَ

Only a group of less than ten remained with him.
Hal. sir. 297, 3

الْمَقَرَّةُ

إِبْنُ مَعِي

Stay with me.
Manf. sha'. 23, 6

كَلَّمَا نَذَهَبَ مَعَكَ

We shall all go with you.
Manf. sha'. 75, 2

أَتَصْطَفِيهِمْ أَسِيرَكَ مَعَكَ؟

Will you take your prisoner along with you?
Hak. sul. 49, 7

Hence, it may express the idea of mutual help or complicity:

أَنْ يَتَوَدَّ أَسِيرُكَ عَلَيْكَ عِ

that your prisoner might plot against you with this dreadful king?
Hak. sul. 49, 14

ذَلِكَ أَلَيْكَ الْبَهَائِلُ؟

(كَانَ يَحِبُّ) الْأَشْتِرَاكَ عِ
الْمَوْكِدِ فِي السَّلَامِ(He loved) to take part in the *tazim* with the muezzin. Hus. ayy. I, 56, 6

and also a more simple relationship, "with":

فِيمَا أَنْفَقْتُ مَعَكَ مِنْ وَقْتٍ
for the time I have wasted
with you. Hus. ayy. I, 41, 15

اِسْتَدْتُ مَعَ الطَّرِيقِ
[which] stretched out along
the road. Mah. gah. 5, 6

وَكُنْتُ لَهُ مَعَ سَيِّدِنَا قِصَّةَ كَهْفَيْهِ
مَعَ أَبِيهِ
and he experienced the same
thing with the schoolteacher
as he had with her father.
Hus. ayy. I, 41, 14

(لِ) يَنْقَلِمُ مَعَ هَذِهِ الدُّنْيَا
الْجَدِيدَةِ
to become "acclimated" to
this new world.
Kam. (Zy.) 4, 13

and the idea of possession:

هَلْ مَعَكَ نَقود؟
Do you have any money with
you? Hak. ahl. 23, 16

أَمَعَكَ مِنْ هَذَا كَثِيرٌ؟
Do you have much of this?
Hak. ahl. 35, 2

كَانُوا قَدْ بَرَحُوا بَصْرَ وَلَيْسَ مَعَهُمْ
مِنَ النَّقْدِ إِلَّا قَلِيلٌ
They had left Egypt with
only a little money.
'Aqq. (Zy.) 15, 21

B It can also be figuratively applied to time:

حَتَّى اسْتَيْقَظْتُ مَعَ الصَّبَاحِ
until I awake in the morning.
Manf. mag. 56, 15

رَاحَ عَيْدَ الْمَكْلِبِ مَعَ النَّسَاءِ
إِلَى أَهْلِهِ
In the evening 'Abdu l-
Muttalib went back to his
family. Hus. 'ala. I, 16, 17

لَيْسَ مِنِّي رَأْيٌ أَنْ تَعُودَ لِنَاثِي
مَعَ الصَّبَاحِ
There was no reason for her
to go back only to return
the next morning.
Hak. yaum. 41, 8

اِنْتَصَرَفَ عَلَى أَنْ يَمُودَ مَعَ الصَّبَاحِ
He departed saying he would
come back in the morning.
Hus. ayy. I, 130, 12

تَعْرِقُ عَنْهُ أَصْدِقَاؤُهُ مَعَ الصَّبَاحِ
With the coming of summer,
his friends departed.
Hus. ayy. II, 61, 1

يَأْتِي الْخَدِيمُ مَعَ اللَّيْلِ
In the evening the servant
arrived.
Hus. ayy. II, 181, 5

C may introduce modal specifications:
مَعَ الْأَسَفِ
Unfortunately.
Sa'. (Zy.) 6, 42

يَسْتَعِ لَهُمُ النَّاسُ مَعَ شَيْءٍ
مِنَ الْإِكْبَارِ مَوْجِرٍ جَدَّابٍ
The people would listen
to them with touching and
charming admiration.
Hus. ayy. I, 79, 9

D At times, it has the idea of addition, "with,"
"besides":

وَمَعَ شَيْءٍ الرِّبَنِ وَضَعْفِ الْخِلَافَةِ
فَعَلِمُوا هَذِهِ الْقِصَّةَ أَيْضًا
But with the passage of
time and the weakening of
the Caliphate, this tie
was also cut.
Amin zuh. I, 92, 3

وَعَلَيْكَ مَعَ هَذَا كَلِّ أَنْ تَكُونَ
يَدِي الْيَمِينِ
And it is your duty, be-
sides that, to be my right
hand. Hus. ayy. I, 49, 5

The concept of "togetherness" may establish a
logical opposition of ideas; in such cases مَعَ has the
meaning of an adversative particle, "although," "in
spite of":

لَسْتُ مَعَ ذَلِكَ أَحْسَنِي —
In spite of this, I do not
think that I...
Hal. sir. 21, 18

مَعَ ذَلِكَ فُ —
in spite of this....
Hus. ayy. I, 145, 13

وَلَكِنْ أَتْرَهَنُ مَعَ ذَلِكَ ضَعِيفٌ
But their influence, in
spite of this, is very
small. Sa'. (Zy.) 16, 37

بَعْدَ مَا أَجْتَمَعْتُ فِي هَذِهِ اللَّحَظَاتِ
مِنْ سَفَرِيَّاتٍ جَسَامٍ

despite the great responsibilities I carry at this time. al-Raf. (Zy.) 19, 18

بَعْدَ frequently introduces a noun clause which always has this adversative meaning (see Vol. III):

وَبَعْدَ أَنْ بَغَضَ النَّاسُ فِي حَضْرَةِ
قَدْ عَيَّرُوا بِهَا —

and although some politicians in Egypt have violated it.... Musa (Zy.) 2, 26

وَبَعْدَ أَنْ الصَّبِي كَانَ كَفًا بِأَخْصَاءِ
الدَّرَجِ كَلًّا — (لَمْ يَحْطُرْ لَهُ فَكْرٌ
أَنْ يَحْصِيَ نَدَجَ هَذَا السَّلَامِ)

and although he was very fond of counting the steps of a stairway whenever... (he never counted the steps of this stairway). Hus. ay. II, 5, 9

§ 129 بَعْدَ "BESIDE," "NEAR," "BY"

A Originally and basically بَعْدَ expresses a local concept, i.e., something that is near, close by:

أَقَامَ عِنْدَهَا يَوْمًا وَلَيْلَةً

He stayed with her a day and a night. Hus. 'ala. I, 29, 7

فِي الصَّبَاحِ جَمَعَ بَيْنَ يَدَيْ لَيْلَةٍ
عِنْدَ وَقْتِهِ يَكُنْ عِنْدَهُ سَاعَةٌ

In the morning, when he came to fill up his box, he would stay with him for an hour. 'Aww. (Br.) 15, 28

كَانَتْ جَالِسَةً عِنْدَ رَأْسِ السَّرِيرِ

She was sitting at the head of her bed. Nu'. 11q. 36, 7

It is also used expressing a metaphorical approach:
الْبُرُولُ عِنْدَ رَقِيَّةِ الشَّعْبِ
al-Raf. (Zy.) 19, 34

complying with the wish of the people.

Hence, something that one has with oneself as his actual and present possession:

أَتَيْتُهُمْ لَا يَحْلُمُونَ مَا عِنْدَهُمْ مِنْ
كَوْزٍ

They do not know the treasures they have. Hak. (Zy.) 11, 46

أَيْتَا عِنْدِي أَقْرَبُ شَيْءٍ يَكْبُرُ

I have with me something much stranger than that. Nu'. kan. 87, 13

أَنْ يَخْرِجَ لَهُ مَا عِنْدَهُ مِنَ النَّالِ

to give him the money he had. Tal. (Br.) 124, 17

or as simple, general possession:

لَمْ يَكُنْ عِنْدَنَا زَارِيوٌ وَلَا سَهْنَا
وَلَا تَشْبِيلٌ وَلَا سَهْوٌ وَلَا مُوسَمِي
وَلَا رَقَصٌ كَالَّذِي لَكُمْ فِي رِيَاءِكِ

We had no radios or cinemas or plays or any unveiling of women or music or dancing as you have in your day. Amin (Zy.) 7, 6

عِنْدَنَا فِي حَضْرَةِ طَبِيعَةٍ مِنَ الْأَرْيَاءِ —

We have, in Egypt, a class of writers.... Musa adab. 4, 15

Hence, also, the expression of one's opinion or personal appreciation:

مَا كَانَ غَيْرَ طَبِيعِي عِنْدَكَ فَدِ
يَكُونُ طَبِيعِيًا عِنْدَ غَيْرِكَ

What is not natural to you may be quite natural to others. Nu'. 11q. 78, 12

هُمْ أَهْلُ الْأَرْيَاءِ عِنْدَهُمْ

For them, they are the people whose opinion counts. Q. Amin (Zy.) 5, 14

الرَّايِحُ عِنْدِي أَنْ —

In my opinion it is most probable that.... Hal. sir. 245, 11

عِنْدَنَا أَنْ —

It is our opinion that.... Hal. sir. 12, 3

فَقَدْ كَانَتْ عِنْدَهَا أَنْفُسٌ هَدِيَّةٌ

In her, it was the most precious gift. Nu'. 11q. 29, 3

كُلُّ ذِيكَ لَا قِيَمَةَ لَهُ عِنْدِي
All this is worthless to me. Manf. mag. 5,1

B Used with nouns of temporal meaning, *عِنْدَ* generally has the same idea of proximity, "at":

اِسْتَقْبَلَنِي عِنْدَ غُرُوبِ الشَّمْسِ
He had me brought before him at sunset.
Gibr. I, 167, 16

نَتَقَّاسُهُ عِنْدَ اللَّسَاءِ
We divided it in the evenings. Gibr. I, 136, 18

(الْقَسَسُ) عِنْدَ طُلُوعِهَا
(The sun) when it rises.
Manf. mag. 10, 16

and hence also with other nouns of similar meaning:

أَنَّ يَرَاكَ الْمَلِكُ هُنَا عِنْدَ عَوْدَتِهِ
that the king sees you here when he returns.
Hak. sheh. 32, 2

يَمُرُّ بِمَضْمَنِهِمْ بَعْضًا عِنْدَ الْوَرَقِ
They used to call on each other at times of sickness.
Amln (Zy.) 26, 13

أَوَّلُ مَا يَدْهَشُ الْغَرِيبَ عِنْدَ وَصُولِهِ إِلَى الْبَحْرَيْنِ —
The first thing that surprises a stranger on his arrival in Bahren...
Raih. mul. 198, 23

عِنْدَ ذَلِكَ عَزَفَتْ مُوسَى الْقَنْعَنَ
At that moment, the music began to play in the coffeehouse. Jabr. (Br.) 75, 16

With the adverbial relative *مَا*, it introduces a noun clause with a temporal meaning (see Vol. III):

عِنْدَ مَا سَمِعُوا نِدَاءَ وَطَنِهِمْ
when they hear the call of their fatherland.
Manf. sha'. 209, 16

كَتَبْتُ فِي الثَّانِيَةِ عَشْرَ مِنْ عُمُرِي
I was eighteen years of age when destiny led me to Rashid. Gibr. I, 113, 4

Governing the adverbial demonstrative *أَيْ*, *عِنْدَ* functions as a temporal adverb, "then":

عِنْدَ ذَلِكَ
then, at that moment.
Hak. ahl. 171, 12

§ 130 عَلَى "OVER," "UPON," "ON"

عَلَى still has a clear connection with the Arabic root *عَلَّ*, "to be high," "to rise."

A Hence its original (and still very frequent) local meaning is "to be on," "over":

وَقَفْتُ عَلَى عَتَبَتِهِ
I stood on its threshold.
Maz. (Zy.) 10, 3

عَلَى قِمَمِ الْجِبَالِ أَنْوَارٌ سَاطِعَةٌ
On the top of the mountains there are radiant lights.
Sak. (Zy.) 13, 6

وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا جَمَعْنَ مِنْ ثَوَاكِهِ
carrying on their heads the fruits they had gathered. Sak. (Zy.) 13, 8

وَقَفَ الْأَخْبَحُ عَلَى رِجْلِهِ الْمَحْمِيَّةِ
The lame boy stood on his healthy foot.
'Aww. (Br.) 13, 26

وَحَمَلَتْ عَلَى كَتِفَيِ فُقِيرَيْنِ
carried on the shoulders of two poor people.
Gibr. I, 88, 1

كَلَّا نَنَامُ جَمِيعًا عَلَى الْأَرْضِ
We used to sleep on the floor. Jabr. (Br.) 71, 25

It is also used with verbs expressing the motion "over":

جَلَسْنَا فِيهَا عَلَى كُرْسِيِّينِ
We sat down there in opposite chairs.
Nu'. 119, 8, 4

اَنْتَصَبَ الشَّيْخُ عَبَّاسٌ عَلَى قَدَمَيْهِ
Sheikh Abbas rose.
Gibr. I, 180, 12

(طَفَقَ يَضْرِبُ) ضَرْبَةً عَلَى الْكَفِّ
الْيَمَنِ وَبَازِيَةً عَلَى الْيَسَارِ —
'Aww. (Br.) 11, 25
(He began beating...) a
blow on his right palm,
another on his left....

الْعُذُومَةُ تَسِيلُ عَلَى خَدَيْهِ
The tears streamed down
his cheeks.
'Aww. (Br.) 11, 25

بَيْنَ الصَّاعِدَيْنِ الْبَاهِجَيْنِ عَلَى
الْتَرَامِ هَجُومَ الدِّقَابِ عَلَى الْفَرَسَةِ
Qal. (Zy.) 31, 49
among the people who as-
saulted the streetcar like
wolves their prey.

كَانِي لَطَمْتُ الرَّجُلَ عَلَى وَجْهِهِ
as if I had slapped the
man on his face.
Maz. (Zy.) 1, 13

hence its use with verbs meaning "to cover":

تَعْرِفُ كَيْفَ تَخْفِي عَلَى زَوْجِهَا
مَا يَكُونُ
She knew how to conceal
from her husband what
could be unpleasant to
him. Hus. I, 24, 13

إِنَّ الْعَدَلَ الْإِجْتِمَاعِيَّ يَجِبُ أَنْ
يَكُونَ عَلَى السَّكَّانِ كَافَةً
Social justice must cover
the entire population.
Bat. (Zy.) 12, 10

ثُمَّ أَفْنَى عَلَى
Then I fainted. [From
'afni, "to roof" (a house)].
Hus. ayy. I, 103, 12

and also "to include":

فِي الْمَعَانِي اشْتَمَلَتْ عَلَيْهَا
Raf. wah. I, 12, 3
in the meanings they have.

فَلَمَّا دَخَلُوا أَغْلَقَ عَلَيْهِمُ الْبَابَ
مِنَ الْخَارِجِ
When they entered, he
locked the door from the
outside. Hak. sul. 42, 1

يُغْلِقُ عَلَيْهِمُ الْبَابَ
The door is locked behind
them. Hak. sheh. 21, 10

and "domination," "power":

لَا سُلْطَانَ لِأَحَدٍ قَعْبٍ عَلَيْهَا
Nobody but me has authority
over it. Manf. mag. 67, 1

أَنْ يَكُونَ لَكَ عَلَى قُرْبِ النَّاسِ
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ
that you have a power greater
than God's on men's heart.
Manf. mag. 48, 7

أَنْ لَهُ حَقُّ السِّيَادَةِ عَلَيْهَا
that he has the right to
dominate her.
Q. Amin (Zy.) 5, 5

أُرِيدَ فَقَطُّ الْقُدْرَةُ عَلَى أَنْ
أَرْفَعُ رِيعِي
I just want the power to
raise my arms.
Qud. (Br.) 49, 2

عَلَيْتَ هَذِهِ الزَّيْنَةَ فِي الْمَصْرِ
الْعِبَاسِيِّ حَقَّ عَلَى الْمَرْبِ
During the Abbasid period,
this attitude subdued even
the Arabs.
Amin duh. II, 83, 8

The local idea, "to be on top of," at times be-
comes equivalent to "besides," "in addition to":

وَهِيَ عَلَى ذَلِكَ عُرْفَةُ النَّوْمِ
And it was, besides that,
his bedroom.
Hus. ayy. II, 6, 16

وَلَى هَذَا يَجِبُ أَنْ يَكُونَ لِكُلِّ
أَرِيبٍ رِسَالَةٌ
In addition to that, it
is necessary for every
author to have a message.
Musa adab. 12, 13

But it is also used to express a local deter-
mination:

كَنتَ عَلَى مَعْرَةٍ مِنْ كَفِّ صَدِيقِي
I was near the hut of my
friend. Manf. mag. 100, 4

سَمِعَ هَرِيرَ كَلْبٍ عَلَى مَعْرَةٍ بَيْنَهُ
He heard a dog barking
near him.
Tal. (Br.) 126, 10

عَلَى يَسَارِهِ زَوْجَهُ
On his left was his wife.
Man. qah. 75, 2

عَلَى مَرْبِيةٍ سِنَهَا وَصِفَتَهَا

Close to her is her maid.
Hak. sul. 123,4

and also direction:

فَلَمَّا نَحَلَ عَلَى امْرَأَتِهِ —

When he went to his wife....
Hus. 'ala. I,7,12

الْعَاقِبَةُ فِي بَعْضَةِ شَرَفَةٍ عَلَى النَّبِيلِ

standing on a spot overlooking the Nile.
Tal. (Br.) 123,4

وَلَمْ تَكُنْ لَنَا ثَوَاقِدُ تُعَلِّلُ عَلَى
أَشْجَارٍ وَزَهْرٍ

We had no windows overlooking trees and flowers.
Jabr. (Br.) 71,26

يُفَرِّقُهُ الْبَطْلَةُ عَلَى النَّبْدَانِ

in his room facing the square. Hal. (Zy.) 14,5

B A figurative meaning of surpassing and increasing is derived from its local connotation:

أَوَلَّتْ عَلَى الْتِسْمِينَ

She was over seventy.
Maz. (Zy.) 10,3

وَلَا تَبِيدَ عَلَى الْخَمْسِينَ قَدًا

nor were they over fifty feet [tall].
Raih. mul. 211,19

أَنْ يَزِيدَ عَلَى ذَلِكَ شَيْئًا

to increase this somewhat.
Manf. mag. 212,3

يَزِيدُ عَلَى يَأْتِي بِلُيُونٍ

It is more than two hundred million.
Djir. tar. II,18,12

and the passage of time:

مَرَّ عَلَى انْتِظَارِهِ بَصْفَ سَاعَةٍ

He waited half an hour for him. Mah. qah. 63,6

حَضَنَ أُسْبُوحَانِ عَلَى ظِلِّ اللَّيْلِ

Two weeks had passed after that night. Gibr. I,173,1

مَرَّتْ عَلَى ظِلِّ الْحَادِثَةِ أَعْوَامٌ طَوِيلٌ

Long years had passed since such an event [occurred].
Manf. (Zy.) 30,26

حَضَّتْ عَلَى إِنْتِظَافٍ وَمَا جَدَّ لِيْنِ بَعْدَ
ذَلِكَ أَيَّامٌ كَانَا يَلْتَقِيَانِ فِيهَا —

Several days passed during which Stephen and Magdalene used to meet....
Manf. mag. 37,9

لَمْ يَبْقَ عَلَى السَّاعَةِ إِلَّا الْقَلِيلُ

It is almost seven o'clock.
(cf. the Sp.: ya solo falta poco para las siete.)
Manf. sha'. 83,4

عَلَى frequently has a hostile meaning, contrary to the favorable one of لَ (see page 283). It has been derived through a metaphorical appreciation of its connotation, "to be (physically) excessive," as a burden:

الْحَيَاةُ أَصْبَحَتْ ثِقَلًا عَلَيْهَا

Life became a heavy load for her. Nu'. kan. 69,7

لِذَلِكَ أَخَذَ السُّؤْلُوبِيَّةُ عَلَى نَفْسِ

Because of this, I will take the responsibility upon myself.
Nu'. kan. 7,12

فَرَّ غَاضِبٌ عَلَيَّ

Kamar is angry with me.
Hak. sheh. 86,2

فَلَمَّا طَالَ عَلَيْهِمْ هَذَا الصَّمْتُ

وَقَلَّ عَلَيْهِمْ مَا كُنَّ يَحْذَرْنَ

When the silence and the sadness lasted too long and the pain they suffered was difficult for them to bear....
Hus. 'ala. I,26,14

بَيْنَ أَلَمٍ —

وَلَكِنْ أَلَا مَرُّ ثَقُلَ عَلَيْهِ سَفْهُ بَابِ
الْتِمَتِ

but the material became too difficult for him after the chapter about the Subject.
Hus. ay. I,75,11

اَفْتَحَ إِذْ لَا خَوْفَ عَلَيْكُمْ

Be of good spirit, for there is nothing to be afraid of!
Gibr. II,117,5

and with its meaning, "against":

فَرَّ اتَّخَذَ الشَّرِيفُ وَالْكَاهِنَ عَلَى
الْفَقِيرِ الضَّعِيفِ

The noblemen and the
clergymen have united
against the weak and in-
digent. Gibr. I, 178, 14

سَجَدَ فَا عَلَى السَّاعَةِ الَّتِي —

Cursing the hour that....
Gibr. I, 200, 6

إِنَّكَ حَاقِدٌ عَلَيَّ !

You hate me!
Hak. ahl. 14, 16

أَنْ يَتَأَمَّرَ أَسِيرُكَ عَلَيْكَ مَعَ ذَلِكَ
الْمَلِكِ الْبَاهِلِ ؟

that your prisoner might
plot against you with this
dreadful king?
Hak. sul. 49, 14

الْإِصْطِرَابُ بَيْنَ عَلَيْكَ

Your emotion bears wit-
ness against you.
Hak. sheh. 122, 4

and the meaning of necessity and obligation:

عَلَيْنَا أَنْ نَنْظُرَ هَذَا الْقَتْلَ مِنْ
مَنَازِلِنَا

We must cast this youth
from our dwellings.
Gibr. I, 179, 16

عَلَيْهِ أَنْ يَهَابَ كَاتِبَ السَّخَاسِ

He had to visit the law-
yer's secretary.
Tal. (Br.) 123, 14

يَجِبُ عَلَيْكَ أَنْ تَتَرَنَّ

You must practice.
'Aww. (Br.) 15, 22

عَلَيَّ أَنْ أَتَوَقِّمَ الْقُرْآنَ وَأَحْفَظَهُمْ
إِيَّاهُ وَعَلَيْكَ أَنْ تَفْتَحَ الْكِتَابَ —

I must let them read the
Koran and memorize it,
you must open the school....
Hus. ayy. I, 49, 2

But it can also have a favorable meaning at times:

عَوْنُكَ شُغُوفًا عَلَى الرَّأَةِ
الْمُظْلَمَةِ

I know you as one with
pity for an oppressed
woman. Gibr. I, 112, 18

رَبِّمَا مِنَ اللَّهِ عَلَيَّ !

Perhaps God will grant
it to me! Nu'. kan. 71, 8

هَآءُتْ عَلَيْهِمْ جِسْمًا التَّضَحِّيَاتِ
الْجِسَامِ

The greatest sacrifices
became bearable for all
of them. Hal. sir. 148, 21

أَشْفَقْتُ عَلَى ظِلِّ النَّفَاةِ الْبَسِكِيَّةِ
أَنْ تَنْ عَلَيَّ بِأَخْصَانِكَ هَذَا

I feel pity for this poor
girl. Manf. sha'. 32, 10
that you do me this favor.
Manf. mag. 65, 15

يَسِيرُ عَلَيْكَ أَنْ —

should be easy for you
to.... Hal. sir. 217, 7

عَلَى frequently introduces the subject matter
as the logical basis on or around which the action
takes place:

لَكَ عَهْدِي عَلَى ذَلِكَ

You have my promise on
this. Nu'. liq. 20, 8

عَلَى هَذَا الْإِسَاسِ أَلْقَيْتُ كِتَابِي

I wrote my book on these
principles. Musa adab. 10, 18

الشَّوَاهِدُ عَلَى ذَلِكَ كَثِيرَةٌ

Witnesses for this are
numerous. Q. Amin (Zy.) 5, 6

كُنْ عَلَى يَقِينٍ مِنْ ذَلِكَ

Be sure of that.
Nu'. liq. 81, 8

يَجْرَى عَلَى الْعِلْمِ كَمَا يَجْرَى عَلَى
غَيْرِهِ سَاءَ بَيَاعٍ وَشَرٌّ

It happens with knowledge
as it happens with any
other thing that can be
sold and bought.
Hus. ayy. I, 79, 3

أَجْمَعُوا عَلَى خِلَافِهِ

They agreed on opposing
him. Raf. wah. I, 21, 17

and also the logical basis—the reason—on which the
action is founded:

جَعَلْتُهَا مَحْشُورَةً بَيْنَ الْإِنْسَانِ
عَلَى التَّلَاسِينِ الْجَمِيلَةِ

I made her envied among
the women for her fine
clothes. Gibr. I, 110, 12

لَمْ أَكُنْ أَرْجُو عَلَى ذَٰلِكَ أَجْرًا
I do not ask a reward for this. Manf. mag. 260,7

مَا أَحْسَدْتُ أَحَدًا فِي حَيَاتِي
عَلَى بَيْعَةِ قَطْرٍ
I have never envied anyone for his good fortune. Manf. mag. 101,11

أُعِيطْتُمْ عَلَى حَيَاتِهِمُ الْإِغْثَارِ كَيْفَةً
شُكْرًا لَهُ عَلَى ذَٰلِكَ
I envy [them for] their communal life. Sak. (Zy.) 13,16

شُكْرًا لَهُ عَلَى ذَٰلِكَ
Manf. Sha'. 282,11

Note that the logical basis or reason can, at times, be understood as a condition asked or a promise given:

أَنْ أَطْلُبَ إِلَيْ جَلَالِكُمُ التَّنَازُلَ
عَنِ الْعَرْشِ—عَلَى أَنْ يَتِمَّ فِي
مَوْجِدٍ—
to ask Your Majesty to abdicate...provided that this be accomplished before.... al-Raf. (Zy.) 19,34

انْصَرَفْتُ عَلَى أَنْ يَمُودَ بَعِ الصَّبَحِ
مَوْجِدٍ—
He left, promising to return in the morning. Hus. ayy. I, 130,12

عَلَى can also express a modal circumstance—how the action takes place:

لَمْ أَرَكَ قَطْرَ عَلَى هَذِهِ الْحَالِ
I have never seen you in such a condition. Hak. ahl. 123,4

يَعْمِشُونَ عَلَى اسْتِخْرَاجِ الْحَصَى
مِنَ الْجَبَلِ
They make their livelihood by extracting stones from the hills. Hak. yaum. 46,2

(الْحَيْرَةُ) تَجْعَلُهُ يَتَقَدَّمُ أَلَامًا
لَا عَلَى غَيْرِ هَدًى فِي طَرِيقِهِ
الْمَارِئِيَّةِ وَهَذَا مَا—بَلْ عَلَى غَيْرِ
هَدًى فِي طَرِيقِهِ الْمُنْتَهِيَةِ أَهْلًا
(Confusion) It let him go forward not only without a guide on his material road... but also without a guide for his spiritual path. Hus. ayy. II, 15,12

لَكِنَّ هَذَا الْقَوْلَ لَا يَكُنْ أَنْ
يَذْهَبَ عَلَى إِطْلَاقٍ
But this cannot be said without reservations. Musa (Zy.) 2,21

Hence, it gives origin to a series of adverbial expressions:

عَلَى كُلِّ حَالٍ
at any rate, in any case. Sa'. (Zy.) 6,47

عَلَى أَجْمَلَةٍ
in short. Q. Amln (Zy.) 5,5

عَلَى الْإِطْلَاقِ
absolutely. Nu'. 11q. 16,4

عَلَى الْأَقْلِ
at least. Maz. (Zy.) 1,27

عَلَى الْأَرْجَحِ
most likely. Maz. (Zy.) 1,30

عَلَى نَجَاةٍ
suddenly. Raf. (Zy.) 20,29

عَلَى الْآكْثَرِ
at the most. Mah. qah. 39,7

It may also express the temporal occasion:

انْتَبَهْتُ عَلَى وَفْوِ السَّيَّارَةِ
I awoke when the car stopped. Hak. yaum. 11,14

عَلَى حِينٍ أَنْ كُلَّ وَاحِدٍ يَحْتَاجُ
إِلَى الْآخَرِ
at a time when one needs the other. Sak. (Zy.) 13,30

The meaning of opposition can become one of comparison with the idea of either conformity or agreement:

جِئْتُ عَلَى عَادَتِكَ
You came as usual. Hak. sul. 128,5

عَلَى مَأْلُوفِ عَادَتِهِ
according to his custom. Tai. (Br.) 123,3

يَجْرِي فِي مَعَالِيَةِ مَنَاسِكِهَا عَلَى
هَذَا الْإِعْتِقَادِ

He treats her according to this belief.
Sa'. (Zy.) 5,5

عَلَى عَادَةِ أَقْرَابِ الْعَرَبِ مِنْ
أَهْلِ مَكَّةَ

according to the custom of the Arab noblemen of Mecca.
Hal. sir. 108,20

عَلَى مَا يَظْهَرُ

apparently.
Rath. (Zy.) 23,5

نَسِيرَ عَلَيْهَا فِي حَيَاتِنَا —

We, in our lives, behaved according to them [the principles]....
Amin (Zy.) 7,9

عَلَى الطَّرِيقِ الْعِلْمِيَّةِ الْحَدِيثَةِ

according to the modern scientific method.
Hak. sir. 21,19

or disagreement, "notwithstanding," "in spite of" 60:

كَانَ أَوْلَىكَ الشَّابُّ بِحُبِّهِ
عَلَى ذَلِكَ

Those young people loved him in spite of that.
Hus. ayy. II,47,3

عَلَى سَوْفَةٍ جَدِيدَةٍ

in spite of his great effort.
Tal. (Br.) 124,12

وَمِنْ عَلَى هَذَا كَلِمَةُ بَلْ لِهَذَا كَلِمَةُ
تَغِيْلُ عَلَى أَهْلِهَا الثَّرَاءُ النَّصِيمُ
وَالنَّالِ الْكَبِيرِ

In spite of this or, rather, for this very reason, it brought great wealth to those who practiced it.
Hus. ayy. II,11,13

60. In some expressions the meaning of opposition is emphasized through the meaning of the nouns involved in the prepositional phrase, e.g.,

عَلَى الرَّفْمِ مِنْ —

In spite of....
Fay. (Zy.) 17,10

أَبْرَاطَةً عَلَى غَيْرِ عَهْدِي بِهِ

طِيلَ الْكَلَامِ

Abu Batta, different from what I had known him to be, was taciturn.
Nu'. (Zy.) 33,14

عَلَى غَيْرِ عَادَتِهَا

not in accordance with her custom.
Tal. (Zy.) 34,4

لَمْ يَكُنْ قَدْ شَبَدَ حَفْلَةَ رَفِيٍّ لَهَا
الْيَوْمَ فَأَذِنَ عَلَى كَوْنِهِ

He had never before been at a dancing party but he obeyed in spite of his distaste for it.
Manf. mag. 60,6

إِنَّ فَلْسَفَةَ شِكْسِيرٍ عَلَى وَجْهِهَا
وَمَعْيَهَا هَوْنِيًّا لَتَتَفَاعَلْ أَمَامَ
هَذِهِ الْكَلِمَاتِ —

In spite of its wisdom, depth, and splendor, Shakespeare's philosophy fades before these words....
Tal. (Zy.) 9,54

عَلَى frequently introduces a noun clause, either dependent upon a preceding construction:

هِيَ يَقْبِلُ الْمَوْتَ عَلَى أَنْ —

She prefers death to....
Nu'. Kan. 45,5

أَعَانَتْهُ هَذِهِ الْحَادِثَةُ عَلَى
أَنْ يَفْهَمَ —

This event helped him to understand....
Hus. ayy. I,21,3

انْصَرَفَ عَلَى أَنْ يَحْمَدَ نِعَ الْمَسِيحِ

He left, saying he would return the following morning.
Hus. ayy. I,130,12

أُرِيدُ قَطْعَ الْقِدْرَةِ عَلَى أَنْ
أَرْبِعَ ذِرَاعِي

I only want strength to raise my arms.
Qud. (Br.) 49,2

or independent from any given construction and in the form of the compound عَلَى أَنْ, which always has an ad-
versative meaning equivalent to the English "but" (see Vol. III):

عَلَى أَنْ يَكُلَّ شَيْءٌ حَدًّا

But everything has its limits.
Hus. ayy. I,75,7

عَلَى أَنْ حَيَاتُهُ تَغْيُرَتْ بِمَنْ
الْبَشَرِ فَأَنَارَ أَحِبُّهُ الْأَزْهَرِي

But his life changed somewhat, for his brother advised that....
Hus. ayy. I,67,7

عَلَى أَنْ سَمِعَا لَمْ يَنْتَظِرْ رَسُولَهُ
إِلَّا الْحَوْرَاءَ

But Mohammed did not wait for his two emissaries to al-Haura.
Hal. sir. 255,23

أَدْعُوكُمْ — إِنْ أُعْلِنَ آرَاءُكُمْ فِي
الرَّأْيِ عَلَى الْإِثْبَاتِ الْبَيِّنَاتِ عَنْ
كَلِمَاتٍ مَعْدُودَاتٍ

I beg you...to express
your opinion about women,
but your argument should
not be longer than a few
words. Mah. qah. 7, 15

§ 131 بَيْنَ "BETWEEN"

A Fundamentally, بَيْنَ indicates a separation or an intervening place as something that separates; compare this with بَيْنَ, "separation," "division," "interval."

يَجْتَنِبُ فِي أَنْ يَجْزِ بَيْنَ هَذِهِ
الْأَصْوَاتِ الْخَفِيفَةِ

and tried to identify the
different voices.
Hus. ayy. 1, 7, 13

كَأَنِّي أَخْرُضُ بَحْرًا أَسْوَدَ بَيْنَ
جَبَلَيْنِ شَاقِيقَيْنِ

as if I were entering a
black sea between two
towering mountains.
Tal. (Zy.) 30, 8

أَلَا يَهْرَقُ بَيْنَنَا إِلَّا الْمَوْتُ

that only death would
separate us.
Manf. mag. 157, 3

فِي ذَلِكَ الْبَيْتِ الشَّعْرُودِ بَيْنَ
الْحَدَائِقِ وَالْبَسَائِطِ

in this isolated house
among fields and gardens.
Gibr. II, 57, 7

The separation expressed by بَيْنَ may be a temporal one:

كَأَن لَمْ يَفُضْ بَيْنَهَا وَبَيْنَهُ مِنَ
الْوَقْتِ شَيْءٌ

as if no time had passed
between them [the events]
and him. Hus. ayy. I, 15, 7

However, it has the tendency to lose this fundamental meaning of separation in order to express coherence between the nouns it governs:

أَيُّهَا النَّوْمُ الَّذِي طَرَدَنِي
مِنْ بَيْتِي

Oh, you people who have
banished me from you!
Manf. mag. 69, 5

أَنَا لَا أَوَفُّ مَكَانِي فِي خَيْرِ
بَيْنِ الْكَتَابِ

I don't know my standing
among the writers in
Egypt. Musa adab. 164, 5

بَيْنَ هَذِهِ الْأَخْبَارِ خَيْرٌ مَلَأَ الْقُلُوبَ
إِجَابًا

There was something in the
news which bewildered the
boy. Hus. ayy. I, 101, 5

أَيُّهَا تَكُنْ فِي حِلِّ أَمِينِ بَيْنَ
زَوْجَتِي وَأَوْلَادِي

that she be in a safe place
with my wife and children.
Hak. yaum. 42, 8

It even emphasizes the uniting ties between the nouns it governs:

إِنْ رِثَانٌ — قَدْ رَاطَ بَيْنَ
الْأَرْبِ وَالْبَيْنِ

Renan...joined literature
and religion.
Musa adab. 172, 11

يَنْطِقُ لِسَانُهُ بِالْفَاطِ لَا صَلَافٍ بَيْنَهُمَا

saying meaningless words.
Hus. ayy. I, 124, 9

يَجْمَعُ بَيْنَ قُوَّةِ الرِّقَّةِ وَفَضْلِ
رِقَّةِ الْقُوَّةِ

combined a powerful delicacy with a gentle strength.
Raf. (Zy.) 20, 29

يُوَقِّقُ الصِّلَةَ بَيْنَ الْفَرْدِ وَأَهْلِهِ
وَوَطَنِهِ

It strengthens the ties
between the individual,
his family, and his father-
land. Amin (Zy.) 7, 27

The expression — بَيْنَ يَدَيَّ, "between the hands of...", is worth mentioning, e.g.,

ظَلَّ يَرْتَعِدُ بَيْنَ يَدَيْهِ

He continued to tremble
in front of him.
Manf. sha'. 47, 1

It has become an idiomatic expression meaning "in front of" or, simply, "before" and is no longer restricted to persons:

عَاهَدْتُكَ عَلَى الزَّوَاجِ بَيْنَ
يَدَيَّ اللَّهِ وَيَدَيَّ ضَمِيرِي

I promised [you] to marry
you before God and my
conscience.
Manf. mag. 51, 12

B When modifying the action of a plural or collective noun, **بَيْنَ** may have an indefinite, distributive meaning: "some...others":

وَالْمَدْعُونُ بَيْنَ جُلُوسٍ وَوُقُوفٍ

While some of the guests were sitting, others were standing.
Nu'. 11q. 79,14

after a singular noun: "partly," "at times":

رَاحَ يَضْحِكُ الْوَيْلُ مَا بَيْنَ الْجُلُوسِ وَالسَّيْرِ

Time went by, while he alternately sat and walked.
Mah. qah. 63,3

Or it may also express vacillation between two conditions:

بَيْنَ حَيٍّ وَبَيْنَ مَيِّتٍ

Between life and death (half dead).
Gibr. I, 173,11

كَذَلِكَ عَاشَ أَبُو طَالِبٍ مَقْسِمًا بَيْنَ الْخَوْفِ وَالرَّجَاءِ وَبَيْنَ الْيَأْسِ وَالْأَمَلِ وَبَيْنَ الْيَقِينِ وَالشَّكِّ (عَاشَ) بَيْنَ اللَّوَمِ لِنَفْسِهِ وَالْإِعْذَارِ عَنِّيَا

Thus Abu Talib lived in fear and hope, desperation and expectation, trust and doubt. Hus. 'ala. II, 154, 20
(He lived) half blaming and half excusing himself.
Hus. 'ala. II, 154, 21

or Indetermination:

بَرَأَتْ عُلُوقَهَا بَيْنَ الْخَمْسَةِ وَالْعَشْرِ إِلَى أَقْدَامِ

their height varying between five and ten feet.
Rah. mul. 211,22

and also temporal indetermination:

كَانَ النَّاصِيطُ يَدْخُلُ غُرُفَتِي بَيْنَ الْحَيْنِ وَالْآخِرِ

The officer entered the room from time to time.
Qud. (Br.) 50,3

مَا بَيْنَ يَوْمٍ وَآخَرَ

From one day to the next.
Kam. (Zy.) 4,5

بَيْنَ حَيْنٍ وَحَيْنٍ

From time to time.
Tai. (Zy.) 34,3

بَيْنَ لَحْظَةٍ وَآخَرَى

From time to time.
Mah. qah. 16,5

C When the two correlative nouns have been mentioned, the same idea of "vacillation" or "indetermination" can be expressed with the simple repetition of the preposition in a paronomastic adverbial function:

وَلَكِنَّهُ لَا فِي الْحَيَاةِ وَلَا فِي الْمَوْتِ كَأَنَّهُ مَمْلُوكٌ بَيْنَ بَيْنٍ

but without being alive or dead, rather suspended between both conditions.
Nu'. 11q. 100,3

لَا تَجِدُ فِي هَذَا الْخَبَرِ حُرًّا وَلَا سَرُورًا صَرِيحًا وَأَيْنًا هُوَ شَيْءٌ

بَيْنَ بَيْنٍ

She did not find in the conversation a clear sadness or pure joy, but something in between.
Hus. 'ala. I, 147, 14

As a consequence of the indecision or vacillation sometimes implied, **بَيْنَ** may take **أَوْ**, "or," for its second, alternate part:

صِرْتُ أَتَرَدُّ بَيْنَ أَنْ أَقْبَلَ حَبْلَ وَدَّهَا

I was hesitant whether to fulfill my promise to her or to sever the bond of her love.
Manf. (Zy.) 30,25

D When two or more nouns follow the preposition, the second part is introduced by the conjunction **و**; in this case all the nouns may be considered as a grammatical unit with the meaning and syntactical influence of the preposition applied to all of them:

أَيْبَا تَكُونُ فِي مَحَلٍّ أَيْمِنَ بَيْنِ زَوْجَتِي وَالْأَوْلَادِ

that she be in a safe place with my wife and children.
Hak. yaum. 42,8

or, more frequently, the nouns have to be understood as a coordinated correlative compound:

بَيْنَ الطُّفُولَةِ وَالشَّيْخُوخَةِ
between childhood and old
age. Qal. (Zy.) 21,1

قَدْ كَانَ التَّرَاعُ قَبْلَ بَيْنِ الْقُرْسِ
وَالْعَرَبِ فَأَصْبَحَ بَيْنَ الْعَرَبِ
وَالْقُرْسِ وَالْتَرَكِ
The dispute had previously
been between Arabs and
Persians; then it spread
to Turks as well.
Amin zuh. 1,5,18

E In correlative constructions, the preposition
must be repeated when personal pronouns are used as
a component of the expression:

هَذَا هُوَ الْفَرْقُ الْوَحِيدُ بَيْنَنَا
وَبَيْنَهُمْ
that is the only difference
between us and them.
Hak. (Zy.) 11,46

لَكِنْ آيَةُ نَجَاةٍ هَذِهِ الَّتِي تَفْصِلُ
بَيْنِي وَبَيْنَ امْرَأَتِي وَوَلَدِي؟
but what kind of deliverance
is that which separated me
from my wife and child?
Hak. ahl. 17,12

(أَنْ) تُوَقِّقَ الصِّلَةَ بَيْنَكَ وَبَيْنَ
اللَّهِ
to strengthen the ties
between you and God.
Amin (Zy.) 7,28

قَارَنَ بَيْنَهُ وَبَيْنَ وَالِدَتِهِ
Compare him with his
mother. Q. Amin (Zy.) 5,35

Hence, this repetition is also often used with
nouns:

بَيْنَ هَذَيْنِ وَبَيْنَ السَّهَجِ وَالْأَسَالِيبِ
فِي عَصْرًا الْكَافِرِ بَيْنَ عَظِيمٍ
Between these two and the
methods and procedure of
our modern times there is
a considerable difference.
Hal. sir. 47,12

فِي إِسْكَانِ التَّوْفِيقِ بَيْنَ فِكْرَةِ التَّوْحِيدِ
فِيهِ وَبَيْنَ مَا جَاءَ بِهِ عِيسَى
about the possibility of
a reconciliation between
the idea of monotheism in
this [religion] and what
Jesus has revealed?
Hal. sir. 8,20

أَيُّ الشَّاخِصِ بَيْنَ كَلَامِ الْوَكِيلِ
وَبَيْنَ أَمْرِ الْمَكُونَةِ —
As for the contradiction
between the secretary's
words...and the government
order....
Rath. mul. 17,10

F The so-called redundant expressions **بَيْنَ** and
بَيْنَا are in fact relative nominal sentences meaning
"(in) what is between."

It should still be used when the two correlative
nouns following **بَيْنَ** are intended as a syntactical
unit equivalent to a noun rather than as a preposi-
tional modification. The relative in such constructions
at times may be followed by a specifying **مِنْ** (see
Vol. III):

حَقٌّ عَقْدَتْ مَا بَيْنِي وَبَيْنَهَا
صَدَاقَةً قَوِيَّةً ثَابِتَةً
so that our relationship
was transformed into a
strong friendship.
Hind. (Zy.) 32,2

قَدْ أَسْلَمْتُ كُلِّهَا مَا بَيْنَ بِلَادِ
الْعَرَبِ وَسُلْطَةِ ابْنِ الْأَسَاءِ
All of them embraced Islam
—the territories between
the Arabic nation and the
Kingdom of the "Son of
Heaven." Hal. sir. 1,20

إِنَّمَا نَدَعَا إِلَى هَذِهِ الشَّرِيعَةِ فِي
أَوَّلِهَا مَا بَيْنَ الْكَنِيسَةِ وَالْمَدِينَةِ مِنْ بِلَادِ
أَرْضِ بَرَجَالِ الْعِلْمِ فَوَجَالَ اللَّهُ بَيْنَ
أَوَّلِ هَذِهِ الْأَسْيَابِ مَا بَيْنَ هَذِهِ
الْكِتَابِ مِنْ جِلَالِ
What causes this position
in Europe is the struggle
between clergymen and
scientists. Hal. sir. 28,11

الطَّرِيقِ مَا بَيْنَ فَلَسْطِينَ وَبَيْنَ كَنْ
مَطْرُوقًا مِنْ الْقَوَائِلِ مِنْ أَقْدَمِ
الْمَصْرِ
The first reason is the
disagreement that exists
among these books.
Hal. sir. 47,21

كَانَتْ هَذِهِ الْمَعْبُودَاتُ الْجَاهِلِيَّةُ
تُخَلِّفُ مَا بَيْنَ الْقَصَمِ وَالْقُرْسِ
وَالْقَصَبِ
The road [which is] between
Palestine and Mecca has
been well-traveled by the
caravans since the oldest
times. Hal. sir. 91,7

The pre-Islamic idols were
of different kinds, and made
of metal, wood, and stone.
Hal. sir. 83,15

فِي وَسْطِ طَرِيقِ الْقَوَائِلِ السَّاحَرِ
لِلْبَحْرِ الْأَحْمَرِ مَا بَيْنَ الْيَمَنِ
وَالفِلَسْطِينِ —
In the middle of the
caravan road facing the
Red Sea, between Yemen
and Palestine....
Hak. sir. 85,8

In many instances, the use of the relative pro-
noun has become merely a question of style:

مَا بَيْنَ بَعْدِ وَآخِرِ
Kam. (Zy.) 4,5
from time to time.
الَّتِي تَفْصِلُ مَا بَيْنَ مَكْتَبِ
النَّحَّاسِ وَفُرْقَةِ الْكُتَّابِ
Kam. (Zy.) 4,18
which separated the lawyer's
office and the clerks' room,
قَالَ فِيمَا بَيْنَهُ وَبَيْنَ نَفْسِهِ
He said to himself.
Hal. sir. 184,1

Compare the above with:

أَنْشَأَ يَحُولُ بَيْنَهُ وَبَيْنَ نَفْسِهِ
he began saying to himself.
Manf. sha'. 84,2
تَخَلَّى بَيْنَهُ وَبَيْنَهُ فِي حَجَرَةٍ
حَاصَّةٍ
She let him be alone in
a private room.
Hus. ayy. I, 22,6

(For the use of the expression *بَيْنَ (مَا) بَيْنَ*, see Vol.
III. For the use of *بَيْنَ* introducing a noun clause,
and introducing an adverbial *مَا*, see Vol. III.)

§ 132 لَ "AS," "LIKE"

The use of this preposition is restricted to
qualitative comparisons. Remnants of its use in
quantitative comparisons can only be seen in the
compound particle *كَمْ*, "how many," "how much." This
preposition is not used with suffixed pronouns.
لَ expresses a qualitative comparison whose actual
meaning is left up to the reader; it is usually equi-
valent to the English "like" or "as":

كَأَنَّ فِي ذَلِكَ كَالنَّسِيجِ
أَنْتُمْ الْبَقِيَّةُ الْبَاقِيَةُ بَعْدَ أَنْ
مَضَى كُلُّ شَيْءٍ كُنْهِمُ
يُحِيلُ أَتَيْتُ امْرَأَةً لَا تَكُلُّ الْبَشَاءَ
كَمَا تَرَى
Nu'. 11q. 67,15
as usual.
لَأَنْتَ لَمْ تَكُنْ رَأَى شَيْئًا كَهَذَا
مِنْ قَبْلِ
for he had never before
seen anything like this.
Mah. qah. 122,6

I think that you are not
a woman like the others.
Hak. sheh. 106,9

You are the only thing left
after everything is gone as
in a dream.
Hak. ahl. 79,14

(وَقَدْ) ارْتَدَى خِيَابَ الْعَصْرِ
لَا تَرَوْهُ إِلَّا أَنَا كَأَبِيكَ
Raf. wah. I, 93,9
Don't be afraid; [look on
me] as your father.

قَالَ التَّعْلِيمُ كَنْ يُعِدُّ صَرَّةً —
the teacher said, as some-
one whose patience is
exhausted....
Mah. zug. 64,7

It is also equivalent to "as" meaning "in the
capacity of":

عَلَيَّ كَسِرْكَتِيرٍ لَ —
كُنْتُ بِي أَهْلِي
Din (Br.) 59,17
I mean as a civilian.
هَلَاةٌ يَحْيُونَ الْآنَ كَالْأَهْلِي
الْمُتَقَوِّينَ
They live now as victorious
heroes. Gibr. III, 48,11
وَمَا هُوَ يَجْلِسُ إِلَيَّ جَانِبَهَا
كَرُوسِهَا
There he was, sitting at
her side as her husband.
Mah. qah. 121,14

كُ is used together with demonstrative pronouns in adverbial compounds:

كَذَلِكَ النَّهْأَن فِي آتِيَابِ الْعَرَبِ
The same thing happened with the spreading of Arabic. Amin duh. I, 2, 1

كَذَا
thus, that way.
Gibr. I, 51, 9

هَكَذَا
so, thus, this way.
Amin zuh. I, 11, 15

It is also used sometimes with a redundant نَعْلُ :

نَعْلُ الَّذِينَ — كُنْزُ الَّذِينَ
Those who... are like those who... Hai. sir. 56, 23

(For a discussion of the compound كُنْزُ, see Vol. III; for نَعْلُ, see page 301 and for كُنْزُ, see Vol. III.)

§ 133 بَعْدُ "AFTER"

بَعْدُ early lost its connection with the local meaning of the root from which it is derived: بَعْدُ "to be distant," بَعْدُ "remoteness."

It is still used in its diminutive form:

بَعْدُ
a little after.
Gibr. I, 108, 18

بَعْدُ is used only to introduce a temporal modification which, however, may have different meanings according to its approach to the action.

It usually refers to the action itself, regardless of the time in which the person speaking finds himself. It may introduce either a temporal determination "after which" the action takes place, thus meaning "after":

شَهْرِيَّارَ (بَعْدُ لَحْظَةً تَأْتِي) Shahriyar (after a moment of reflection).

Hak. sheh. 98, 3

الَّتِي حَدَّثَتْ بَعْدُ الْمَدْرَ الْأَوَّلِ
بَعْدُ الْإِسْلَامِ
which occurred after the early period of Islam.
Hal. sir. 49, 20

كَانَتْ فَاطِمَةُ مَا تَرَاكَ طِفْلَةً فَلَمْ
تَزُجْ مِنْ عَطِيٍّ إِلَّا بَعْدَ الْإِسْلَامِ
Fatima was still a child and married 'Alī only after the beginning of Islam. Hal. sir. 129, 9

نَسْتَطِيعُ بَعْدُ ذَلِكَ أَنْ نَقُولَ —
After this we may say....
Amin duh. I, 5, 10

بَعْدُ فَرَأَى خَمْسَةَ عَشَرَ عَامًا
after a separation of fifteen years.
Mah. qah. 56, 13

or a duration or length of time after which the action takes place:

الرَّفْعُ الْخَامِسُ بَعْدُ خَمْسَةِ
عَشَرَ عَامًا
Fifth Chapter. Fifteen years later.
Manf. sha'. 250, 1

بَعْدَ أَيَّامِ التَّعْيِثِ لِأَوَّلِ مَرَّةٍ
بِالسَّيْدَةِ هَزَنَةَ الْبَهَائِي
A few days later I met Mrs. Warde al-Hanī for the first time.
Gibr. I, 112, 1

سَافِرٌ مَعَ خَارِجِهِ الْأَسْوَدِ الصَّغِيرِ
إِلَى الْبَاهِرَةِ بَعْدَ بَعْضِ
He went to Cairo with his young black servant two days later.
Hus. ayy. II, 181, 6

بَعْدُ may refer to a time which is future in relation to the action, thus equivalent to an English "in so much time," "so many days later," etc.:

ثُمَّ مَضَى إِلَى الْحَدِيقَةِ يَنْتَظِرُ
الدَّرْسَ الْبَاقِيَ الَّذِي يَبْدَأُ بَعْدَ
سَاعَتَيْنِ
Then he went to the garden waiting for the second class which was to begin two hours later.
Mah. qah. 50, 20

أَنَّهُ سَافِرٌ بَعْدَ أَيَّامٍ
that he would leave some days later.
Hus. ayy. I, 138, 13

لَا أَعْلَمُ مَاذَا سَيَكُونُ شَأْنِي
بَعْدَ قَر

for I do not know what will
become of me after tomorrow.
Manf. mag. 243,15

هَذَا أَنَا قَارِئُ إِلَيْكَ بَعْدَ قَلِيلٍ

I shall come to you shortly.
Manf. sha'. 189,9

أَنَّهُ لَنْ يَبْقَى بَيْنَنَا شَيْءٌ بَعْدَ
ثَلَاثَةِ أَوْ أَرْبَعَةِ أَشْهُرٍ

that three or four months
later nothing will be left.
Mah. qah. 39,6

it may also refer to the present:

لَا قَائِدَةَ بَنِي بَعْدَ الْيَوْمِ

From now on I cannot be
of any use.
Hak. ahl. 97,5

إِنِّي قَاعِلٌ لَكُمْ جَمِيعًا كَلِمَةً لَا
أَقُولُ لَكُمْ غَيْرَهَا بَعْدَ الْيَوْمِ

I'm telling all of you
something I will never
reveal after today.
Manf. mag. 67,15

This idea of duration, i.e., "since," may be
emphasized by using the preposition مِنْ governing

فَمَا بَقَاؤُكُمْ فِي الْحَيَاةِ مِنْ بَعْدِهِمْ؟

What is left for you in
life after their death?
Manf. sha'. 248,7

Governing the adverbial demonstrative particle
أَنَّهُ functioning as a temporal adverb, "afterward":

بَعْدَ قَر

afterward [after this].
Hak. ahl. 32,1

بَعْدَ frequently governs a noun clause introduced by
أَنَّهُ (see Vol. III):

بَعْدَ أَنْ اتَّبَعُوهُ زَيْنًا طَوِيلًا

after they had followed
him a long time.
Hal. sir. 197,9

قَالَتْ مَرْيَمُ بَعْدَ أَنْ حَلَّتْ سَهْمَ
جِدَائِهِ الْمَهْشِمِ

Maryam said, after she
had loosened the thongs
of his broken sandals.
Gibr. I, 158,15

(For a discussion of بَعْدَ governing the adverbial re-
lative لَ, see Vol. III.)

§ 134 قَبْلَ "BEFORE," "PRIOR TO"

قَبْلَ is derived from a noun which is still used
as an adverb with the ending ٍ :

قَبْلَ (مِنْ) before. Hak. ahl. 21,9

It is found with the diminutive form قَبْلِيلٌ, "a
little before":

لَمَّا كَانَ قَبْلِيلُ الْبُحْرِ—

A little before dawn....
Hal. sir. 189,6
Hak. ahl. 29,8

Its meaning is primarily temporal, stating a point
in time—past or future:

قَبْلَ هَذَا الْيَوْمِ بِأَيَّامٍ—

Some days before [this
one].... Hus. ayy. I, 33,13

لَمَّا كَانَ إِسْتَيْفِينَ قَبْلَ الْيَوْمِ
أَيُّهَا لَا تَأْهِمْنَا وَلَا—

Never before [that day]
had Stephen been absolute
master nor....
Manf. mag. 146,2

بِلَادِ الْعَرَبِ قَبْلَ الْإِسْلَامِ

Arabia before Islam.
Hal. sir. 66,2

لَإِنَّ كَلَامِي قَبْلَ آتَانِ لَمْ
يَكُنْ صَادِرًا—

Because, previously my
words did not come from....
Manf. sha'. 173,9

قَبْلَ ١١١٩

Before 1919....
Musa adab. 182,1

قَبْلَ ذَلِكَ

Before that.
Hal. sir. 11,13

هَذَا آخِرُ لِقَاءٍ قَبْلَ الْفُرْقِ

This is [our] last meeting
before I leave.
Mah. zug. 131,17

It can also be used with the logical meaning of "prior," as equivalent to "first of," "above":

لَمْ يَلَمْ يَلَمْ فِي أَنْ سَمِعَ قَبْلَهُ
رَجُلٌ قَبْلَ كُلِّ شَيْءٍ
No matter what is said
about Ibn Sa'ud he is,
above all, a man.
Rath. mul. 58,1

قَبْلَ is frequently governed by the preposition مِنْ. The compound has the idea of continuity preceding a temporal point:

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ
الْإِسْتِثْنَاءُ ...
Dr. X used to sit at it
before you [did].
Kam. (Zy.) 4,22

(For the use of قَبْلَ introducing a noun clause, and introducing an adverbial relative clause, see Vol. III.)

§ 135 مِنْ AND مِنْ, "SINCE"

مِنْ, and also its derived form مِنْ, was not originally a preposition but a compound of the preposition مِنْ and the adverbial particle مِنْ with a temporal meaning of "from that (time)," "since." The noun following مِنْ, therefore, used to be part of a nominal sentence and was in the nominative case. This also explains the reason that مِنْ never takes a suffixed pronoun.

In medieval Arabic it was still possible to use مِنْ either with the nominative⁶¹: مِنْ يَوْمَانِ, "For the last two days. Since (that), two days (have passed)," or with the genitive case⁶²: مِنْ الْغَدَاةِ, "since this morning."

It is difficult to see to what extent the construction is still used by modern writers with the nominative case. It seems, rather, that مِنْ has

61. See Brock., *Grundr.*, I, p. 181; II, p. 542; Wright, II, p. 173; Zajjāji, p. 150; Farhat, *Bah.* p. 316.

62. See Reck., *Synt. Verh.*, p. 269; Wright, II, p. 173; Zajjāji, p. 150; Farhat, *Bah.* p. 316.

become a preposition completely and is always found with a noun following it in the genitive case; however, it still cannot be used with a personal suffix and it is always restricted to its basic temporal meaning.

A مِنْ expresses its temporal meaning as something continuous from a point of departure, "since," "for":

الَّذِي لَمْ يَرَوْهُ الصَّابُونَ
مِنْ عَائِينَ
which had not seen soap
for two-years.
Hak. yaum. 48,15

قَدْ كَانَ يَعْرِفُ الْأُسْرَةَ مِنْ
غَيْرِينَ سَنَةً
He had known the family
for twenty years.
Hus. ayy. I, 36,2

إِنَّهُ عَيْلَكَ مِنْ زَيْنَ طَبِيلٍ
إِنَّهُ عَيْلَكَ مِنْ زَيْنَ طَبِيلٍ
He has been your customer
for a long time.
Hus. ayy. I, 30,16

مَا فِينِ مِنْ ذَلِكَ الْيَوْمِ بَعْدَ
طَبِيلًا فِي فَمِهِ
Since that day he always
had its taste in his
mouth. Tal. (Br.) 125,15

أَنَا لَمْ أَرْ وَالِدَكَ مِنْ غَيْرِينَ
سَنَةً
I have not seen your father
for twenty years.
Gibr. II, 17,21

It can refer to the present and the future as the point of departure:

مِنْ غَدٍ
from tomorrow on.
Hus. ayy. I, 62,1

لَنْ أَرَاكَ مِنْ الْيَوْمِ
I won't see you after today.
Hus. 'ala. I, 10,1

In this meaning, it can also be applied to local expressions:

وَلَكِنْ الْأَمْرُ نَقَلَ عَلَيْهِ مِنْ
بَابِ الْبَيْتِ
But the material became
difficult for him after
the chapter on the Subject.
Hus. ayy. I, 75,11

B It also expresses the action or event as a single entity in the past "from which" the time element is counted: "ago":

هَذَا مِنْ ثَلَاثِينَ سَنَةً

This was thirty years ago.
Rah. mul. 204,20

نَعَمْ... هُنَا... مَاتَتِ الْأَمِيرَةُ
الْقِدْرِيَّةُ بِوَسْطِكَ مِنْ ثَلَاثِيَا قَام

Yes, Saint Princess Prisca
died here 300 years ago.
Hak. ahl. 46,3

مِنْ أَيَّامٍ حَسْبَتِي أَذْرَكْتُ سِرَّ
ذَلِكَ التَّغْيِيرِ

A few days ago I thought
I had found the secret of
that change.
Nu'. (Zy.) 33,16

وَجَدْتُ قَتِيلًا فِي الْوَبْدَةِ مِنْ حَسْبَةِ
أَعْيَامٍ

He had been found murdered
in the wilderness five
years before.
Gibr. I, 156,3

كَأَنَّهُا مَحْفُورَةٌ مِنْ يَوْمَيْنِ

as if it had been inscribed
only two days before.
'Aww. (Br.) 19,25

وَصَلَّيْنَا مِنْ ثَلَاثَةِ أَيَّامٍ أَنَا وَأَبِي
إِلَى كَهْلَانَسَ

My father and I arrived at
Coblence three days ago.
Manf. mag. 102,14

وَقَدْ تَرَخْتُ أَجْدَادِي مِنْ قَلْبِ
سِنَةٍ مِنْ قَلْبِ ذَلِكَ الْبِلَادِ

since my ancestors migrated
two centuries ago from the
heart of this region.
Rah. (Zy.) 23,8

أَنَّ هَذَا التَّلَجُّدَ الْكَافِرَ قَدْ جَاءَ
الْقَرْيَةَ مِنْ أَهْلِ الْوَبْدَةِ

that the renegade unbeliever
had come to the village two
weeks before.
Gibr. I, 179,9

فِي يَوْمٍ هَذَا الْيَوْمِ مِنْ خَمْسِ
وَعِشْرِينَ سَنَةً —

On such a day as today,
twenty-five years ago....
Gibr. II, 193,5

C It is frequently used with the prepositions *من* and *إلى* as the first part in correlative constructions!

مِنْ بَدْءِ هَذَا الْقَرْنِ حَتَّى الْيَوْمِ

from the beginning of this
century up to now.
Mand. (Br.) 1,3

مِنْ الْقَرْنِ السَّادِسِ إِلَى الْقَرْنِ
الْعَاشِرِ عَشْرَ

from the sixteenth to the
seventeenth century.
Hal. sir. 23,5

مِنْ رُودُلْفِ دُولِنهَائِمِ إِلَى وَقْتِنَا

from Rudolph Duinhaim up
to the present.
Hal. sir. 10,20

(For its use as a temporal particle, see Vol. III.)

136 نُونٌ "CLOSE TO," "BENEATH," "LESS," "WITHOUT"

A The fundamental meaning of نُونٌ is related to the idea of "to approach," "to come near," "to be near." It is from this meaning that its significance of "not reaching something," "short of," but still "near" is derived.

ضَرْبَةً أُخْرَى قَتَلْتُ عَلَيْهِ نُونٌ
الْخَوْضِ

another shot that killed
him before reaching the
cistern. Hal. sir. 263,8

Hence, its meaning of "near," "this side of":

(الْحَيَاةُ) تَتَمَلَّ بِنْ وَاءٍ فَبَدءِ
النَّارِ عَلَى نَحْوِهَا هِيَ نُونُهَا

[life] beyond the stream
was the same as on this
side of it.
Hus. ayy. I, 13,6

Note the following, which has the same meaning but an interjectional effect:

فَدُونُكَ يَا إِسْلَامَ

There you have Islam.
Mah. qah. 24,5

B نُونٌ may also imply a comparison of inferiority, "less than":

لَا يَرْضَى بِشَيْءٍ نُونٌ ذَلِكَ

He would not be satisfied
with less than that.
Hus. ayy. I, 34,7

وَأَنْتَ دُونَ الثَّلَاثِينَ

and you are less than thirty. Nu'. 11q. 70, 16

لَيْسَتْ دُونَ صَاحِبَتِهَا جَمَالًا

She was not less beautiful than its protagonist. Mah. zuq. 51, 19

دُونَ لَحِجِ الْبَحْرِ

In no time [in less than the glance of the eye]. Hus. ayy. I, 13, 9

لَمْ يَبْقَ مَعَهُ إِلَّا نَفَرٌ دُونَ الْعَشِيرَةِ

Only a group of less than ten remained with him. Hal. sir. 297, 3

الْقَبَائِلُ لَا تَقْبَلُ عَلَى مَا دُونَ الْحَرِيَّةِ كَالْبَيْلَةِ —

(The tribes) will not accept anything less than perfect freedom for.... Hal. sir. 79, 3

لَا يَرْضَى بِمَا دُونَ النِّسَاءَةِ الْكَامِلَةِ بَيْنَ —

He is not satisfied with less than complete equality between.... Hal. sir. 79, 7

لَيْسَ عَلَى طَهَ دُونَ أَيْكَ جَمَالًا

Ali Taha was no less handsome than the Bey. Mah. qah. 125, 1

C When introduces a modification to a verbal object, it expresses exclusion, as in "excluding," "but not":

ثُمَّ انْتَبَهَلَ الْأَدِيبُ بِشُقُونِ هَذِهِ الطَّبَقَةِ دُونَ الشَّعْبِ

Thence [is derived] the writer's preoccupation with the problems of this class, excluding those of the lower classes. Musa (zy.). 2, 6

وَمَا بَالُكَ أَنْتَخِذَ خَلِيفَةً دُونَ غَيْرِهِ مِنَ الشَّيْبَانِ؟

why had he been elected caliph but not the other youths? Hus. ayy. I, 71, 3

لِذَلِكَ اخْتَفَظَ بِالسَّاقِيَةِ وَجَدَهَا دُونَ الرَّفَادَةِ

For this reason he took care of the *sikaga* but not the *wafada*. Hal. sir. 114, 13

Note the expressions:

كَأَنْتَ إِحْسَانٌ سَحَابَةٌ دُونَ غَيْرِهَا

It was Ihsan Shahhata in person. Mah. qah. 113, 17

كَأَنْتَ تَحِيَّةٌ حَمِيدٌ دُونَ سِرَّهَا

It was Tahya Hamdis in person! Mah. qah. 63, 10

كَأَنَّ سَالِمَ الْإِكْشِيدِ دُونَ غَيْرِهِ

It was Salim al-Ikshida's messenger in person. Mah. qah. 102, 5

When modifies the subject in its realization of an action, it can be understood as "without":

إِنَّهُ يَتَزَوَّجُ دُونَ غَلِيَسَا

He was getting married without their knowledge. Mah. qah. 112, 6

نَهَضَ مُمُونٌ قَائِمًا دُونَ كَلِمَةٍ

Ma'mun arose without a word. Mah. qah. 69, 17

أَنَّهُ لَا يَفْطَحُ بَرَأً دُونَهُمْ

that he does not make a decision without them. Hal. sir. 261, 19

أَوْ نَوْتُ دُونَهُ

or we die without [accomplishing] it. Hal. sir. 288, 1

أُثْرِقَتِ الشَّمْسُ دُونَ حِجَابٍ

The sun arose [without hindrance]. Mah. qah. 73, 10

and can also be found with the same meaning in the nominal sentence:

وَلَكِنَّ الْحَقِيقَةَ دُونَ بَيَانَةٍ

but it is the naked truth. Mah. qah. 88, 21

With verbs meaning "to keep away" and the like, دُونَ expresses an idea related to that of *عَن* with the same verbs, "away from":

أَإِذَا طَوَّفْتُ دُونِي سِرَّهَا

if she concealed her secret from me.
Mah. qah. 89,5

It is also frequently used as a prepositional compound with دُونِ and بِ, having the same negative meaning, "without":

لَا أَتَصَوَّرُ الرَّجُلَ بِدُونِهِ

I cannot imagine departing without him.
Hak. sul. 49,8

Note the expression:

أَغْلَقْتُ بَابَهَا مِنْ دُونِهِ

He closed its door behind him. Hus. ayy. I, 102, 16
(also see: Hus. ayy. I, 10, 5
Hus. ayy. I, 22, 7
Hus. 'ala. I, 39, 3)

Modifying a noun clause introduced by أَنْ (see Vol. III), دُونِ denies the action expressed by the noun clause, and thus means "without":

خَرَجْتُ سَالِئًا كَمَا دَخَلْتُ دُونِ أَنْ

He went out as safely as he had come in, without noticing the time.
Hak. ahl. 37,1

لِأَرَأَيْهِ دُونِ أَنْ يَرَانِي

to see him without myself being seen.
Maz. (Zy.) 10,19

الْتَفَتَ إِلَيْهِ دُونِ أَنْ يَتَغَيَّرَ

He turned to him without changing his expression.
Mah. qah. 31,20

ثُمَّ خَرَجْتُ دُونِ أَنْ يَشْفُرَا

Then I went out without their noticing my departure. Gibr. II, 38, 4

§ 137 نَحْتُ "UNDER," "BELOW"

A The original local notion of the preposition

represents its usual meaning. The local idea may be understood either as static or as in motion:

أَنَا أَخْفَرُ لَهَا قَبْرًا نَحْتُ هَذِهِ

I shall dig a grave for them under these hanging branches. Gibr. I, 151, 7

مَنْ يَدُهُ نَحْتُ بِسَائِدِهِ

He reached under his pillow.
Manf. (Zy.) 30,27

جَدَّبَ كِرْسِيَّانِ إِلَى مَا نَحْتِ الشَّرَفَةِ

He drew Christian under the balcony.
Manf. sha'. 170,7

In a visual representation, نَحْتُ is used in such expressions as:

نَحْتُ نَاطِرِي

under my sight.
Hak. sul. 46,5

نَحْتُ هَذَا السَّمَاءِ الْبَاقِرِ

under this wild sky.
Gibr. I, 155,5

نَحْتُ سِتْرِ الظُّلَامِ

under the veil of darkness.
Hak. ahl. 23,1

نَحْتُ السَّمَاءِ

under the sky.
Hus. ayy. I, 6, 13

نَحْتُ ظِلَالِ الزَّيْتُونِ

in the shadow of the Linden trees.
Manf. mag. 1,3

It is frequently used in a prepositional compound:

سَأَقِفُ أَنَا مِنْ تَحْتِهَا

I'll place myself under it. Manf. sha'. 167,10

خَارِجًا مِنْ تَحْتِ أَحْجَارِ الْقَبْرِ

Coming out from under the tombstones.
Maz. (Zy.) 10,38

B It may be used in a figurative meaning, as "under the power, or authority," as opposed to عَلَى (see page 323):

وَلَا تَسَافِرُ إِلَّا تَحْتَ حِمَايَةٍ

and she only travels under his protection.
Q. Amln (Zy.) 5,32

كَانُوا يَحْلُمُونَ الْأَرْضَ وَتَدْعُونَهَا
وَحِمْدُ رَبِّهَا تَحْتَ مِرَاقِبَتِهِ

They farmed the land and sowed and reaped under his control.
Gibr. I, 153,3

عَاشَا فِي عَصْرِ وَاحِدٍ تَحْتَ حُكْمِ
نُفْيَانُوسَ

They both lived in the same period under the rule of Dacianus.
Hak. ahl. 168,15

هُوَ تَحْتَ حِمَايَةِ الْيَمِّ إِبْرَاهِيمَ

He was in the care of Uncle Ibrahim.
'Aw. (Br.) 10,18

نَشَأَ الْغُلَامُ تَحْتَ سَيِّدَةِ أُمِّهِ

The boy grew up under the control of his father's wife.
Tal. (Br.) 124,2

and therefore "inclusion" also:
الْعِلْمُ الطَّبِيعِيَّةُ وَتَحْتَهَا الطَّبِّ
وَالسِّبْطَةُ

Natural sciences, among them medicine and veterinary medicine.
Djir. tar. I, 12,21

§ 138 "ABOVE," "UPON"

A Fundamentally, "فَوْقَ" expresses the local idea of "over" (cf. "فَاقَ", "to surpass", "to be superior"). Thus it is the opposite of the idea expressed by "تَحْتَ". The local idea may be understood as either static or as in motion:

لَعَلَّ فَوْقَ هَذِهِ الشَّجَرَةِ

Perhaps he is on this tree.
Hak. sul. 20,3

فَوَشَّتْ فِرَاشَيْنِ — الْوَاحِدَ فَوْقَ
الْآخَرَ

She spread two blankets... one on top of the other.
Raih. (Zy.) 23,34

ثُمَّ وَضَعَ أَصَابِعَهُ بِلُطْفٍ فَوْقَ
قَلْبِهَا

Then he gently placed his fingers over her heart.
Gibr. III, 155,7

ثُمَّ صَلَّبَ ذِرَاعَيْهَا فَوْقَ صَدْرِهَا

Then he folded her arms over her chest.
Gibr. III, 155,9

يَحْلِقُ الْحَبَّ فَوْقَ الْبَرَنِ يَحُلُّ
الْوَرْدِيَّةَ فَوْقَ الْأَزْهَارِ

Love flies over time like a butterfly over flowers.
Hak. ahl. 172,11

It is also used in a prepositional compound:

وَقَبَا مِنْ فَوْقِ

jumping over it.
Hus. ayy. I, 5,3

B When modifying temporal notions, "فَوْقَ" has the meaning of "more than," "over":

أَنَا فَوْقَ الْخَمْسِينَ

I am over fifty.
Nu'. liq. 70,16

C In a logical approach, considering a noun or a notion as having logical limits, "فَوْقَ" has the meaning of "beyond," "more than," and thus may imply a comparison:

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ الْحَمَلُ

That was beyond man's endurance.
Manf. mag. 34,16

لَا تَسْأَلُنِي فَوْقَ مَا فِي أَسْطِطَاعِي
أَنْ أُعْطِيكَ

Don't ask from me more than I can give you.
Nu'. liq. 62,16

أَنَّهُ يَفْعَلُ فَوْقَ مَا فَعَلَ أَجْدَاؤُهُ

that he did more than his ancestors.
Raih. mul. 99,4

أَنْ يَكُونَ لَكَ عَلَى قُلُوبِ النَّاسِ
سُلْطَانٌ فَوْقَ سُلْطَانِ اللَّهِ

that you have on men's hearts a power greater than God's.
Manf. mag. 48,7

أَنَّ جَمَالَ الْكَائِنَاتِ نَوَقَ جَمَالَ
الْعَوَالِمِ وَحَقَائِقَ الْمَوْجُودَاتِ
نَوَقَ هَوَائِفِ الْخَيَالِ

that the beauty of existing
beings is greater than the
beauty of ideas, and the
reality of existing things
is more important than the
voice of phantasy.
Manf. mag. 10, 19

نَوَقَ may also have a meaning of increase, "besides,"
"in addition to":

هُوَ نَوَقَ ذَلِكَ شَاعِرٌ سَتَيْنِ مَلْبَعٌ

He is, besides that, a
versatile and gifted poet.
Manf. sha'. 25, 11

وَنَوَقَ ذَلِكَ نَحْنُ أَنْ —

Besides that, we observe
that.... Amin duh. 1, 5, 6

فَوْقَ ذَلِكَ فَيَدْرِيكَ بَعِيدَةٌ جِدًّا
عَنْ خُرَاسَانَ

Besides that, Damascus is
very distant from Khorasan.
Amin duh. 1, 180, 13

§ 139 "EQUALITY," "SAMENESS"

سَوَى is actually a substantive that follows the
pattern of the nouns with one single case ending.
It means "equality," "equivalence" (cf. سَوَى, "to be
equivalent").

It is commonly used following a negative con-
struction such as "there is nothing like (i.e., the
equivalent of) this." Hence its exceptive meaning:
"except," "there is nothing except this" (cf. سَوَى
Vol. III).

A سَوَى is usually found modifying an indefinite
noun or one general in meaning as its prepositional
apposition, for which it introduces a restriction,
and governing either a noun in the genitive case
(see Vol. III):

أَلَمْ تَجِدْ رَسُولًا سَوَى هَذِهِ
الْمَرْأَةِ؟

Didn't you find any mes-
senger except this woman?
Hak. ahl. 15, 10

ذَكَرْتُ أَنَّ لَيْسَ بِهِ أَحَدٌ سَوَى
جَدِّينِ

I remembered that there
was no one there besides
my grandmother.
Maz. (Zy.) 10, 3

لَمْ يَكُنْ سَبَبٌ سَوَى حَوْرٍ رَغْبَةٍ
فِي —

For no other reason than
his mere desire for....
Q. Amin (Zy.) 5, 12

or a noun clause introduced by أَنْ, or also
functioning as a genitive (see Vol. III):

أَنْتَ لَا تَعْلَمُ شَيْئًا سَوَى أَتِكَ —

You understand nothing
but that you....
Hak. ahl. 22, 8

لَا شَيْءَ سَوَى أَنْ أَتَلَ لَكَ
مَوْءَاةَ أُخْرَى —

nothing else except to
tell you once more....
Manf. sha'. 49, 9

لَمْ يَعْرِفْ عَلَيْهَا شَيْئًا سَوَى أَنْ
لِإِلَادِهَا شَرَفًا حَوْثًا

about whom he knew only
that her father was of
noble descent.
Gibr. I, 118, 20

B It is also used to introduce in the genitive
case a necessary component of the sentence⁶³ (see
Vol. III):

مَا نَكَبْتُمْ بِإِلَادِكِ سَوَى حَزْرٍ نَكَبَتْ
الْعَالَمَ وَمَا أَلْدَمُوعَ وَالِدَيَّ أَلْبِي
أَهْرَفْتُ فِي بِلَادِكَ سَوَى قَطْرَاتِ مِنْ
نَهْرٍ أَلْدَمُوعَ وَالِدَمُوعِ الْمُتَدَقِّقِ لَيْلًا
وَنَهَارًا فِي أَرْضِ الْأَرْضِ وَسَهْلَيْهَا

Your people's disaster
is only a part of the
world's disaster, and the
tears and bloodshed by your
country are only drops of
the river of blood and tears
pouring day and night in
the valleys and on the
plains of the earth.
Gibr. III, 89, 18

أَنَا أَحِبُّكَ وَلَا أَحِبُّ سِوَاكَ

I love you and I love no
one besides you.
Gibr. I, 143, 15

63. Note that when سَوَى is used in exceptive verbal
constructions (see Vol. III) introducing the subject, the
verb will agree with the noun governed by the preposition
although the noun is in the genitive case (see page 153f.).

لَمْ تَخْفِ سَوَى نَدَائِقِ مَعْدُونَاتٍ

A few minutes had barely passed when....
Mah. qah. 34,13

حَقٌّ —
لَمْ أَعُدْ أَرَى سِوَاكَ

Never again looked I upon anyone save you.
Gibr. I, 150,5

الطَّبِيعَةُ كُلُّهَا لَيْسَتْ سَوَى

Nature is nothing but a silent jailer.
Hak. sheh. 53,6

فِي مَكَانٍ لَا يَعْلَمُهُ سِوَايَ

in a place no one knows except me.
Hak. ahl. 59,5

C is also used after an interrogative particle:

وَلَكِنْ هَلْ لَدَيْهِ سِوَاهُ؟

Did he have anybody else?
Mah. qah. 8,18

and after with its negative meaning:

أَنْ يَفَكِّرَ فِيهِ دُونَ سِوَاهُ

to think of him and nobody else.
Mah. qah. 86,17

D is also found in affirmative statements, frequently in the form of a relative construction with a:

إِلَّا سَلَامَ يَنْكَرُ كُلَّ مَا سِوَى التَّوْحِيدِ
أَشِدُّ إِلَّا تَنَكَّرَ

Islam absolutely denies anything but God's unity.
Hal. sir. 5,19

قَدْ كَانَتْ يَلَاذُ الْعَرَبِ فِيمَا سِوَى
الَّذِينَ مَجْهُولَةٌ بِالْفِعْلِ مِنْ أَهْلِ
عَلَكِ الْمَصْصَرِ الْقَدِيمَةِ

The Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods.
Hal. sir. 72,7

شَقَّ عَلَيْهَا أَنْ تَكُونَ قَبْرَ أَرْتَمِلَتْ
سِوَاهُ

It grieved her to have bound herself to another.
Nu'. 11q. 33,12

لَمْ تَطْمَحْ بِزَنْطِيَّةٍ وَلَا طَمَعْتَ فَارْسَ
فِيمَا سِوَى الَّذِينَ مِنْ يَلَاذِ شَيْبَةِ
الْجَزِيرَةِ —

Neither Byzantium nor Persia coveted any of the nations of the peninsula with the exception of Yemen....
Hal. sir. 79,18

§ 140 تَحْوُ "TOWARD," "ABOUT"

تَحْوُ is an adverbial accusative from the substantive تَحْوُ, "direction" (تَحْوُ "to go to," "toward"). Its original meaning is direction toward a place or a person:

أَنْتِ تُسَبِّحِينَ تَحْوُ الْأَبَدِيَّةِ سَرْعَةً

You are hastening toward eternity.
Gibr. II, 129,4

خَرَجْتُ أَنَا وَأَبُو تَحْوِ

His father and I went out to him.
Hal. sir. 110,22

It may also be used in a moral connotation:

كَيْفَ يَكُونُ شَعْرُهُ تَحْوِ زَوْجِهِ
عُدًّا؟ كَيْفَ يَكُونُ شَعْرُهَا تَحْوِ

How would he feel later about his wife? And how would she feel about him?
Mah. qah. 112,15

With numerals, تَحْوُ expresses the approximation: "about," "around":

أَسْتَطِيعُ أَنْ أَذْكُرَ تَحْوِ عِشْرِينَ
كَلِمَةً أُخْرَى

I could mention about twenty other words.
Musa adab. 65,15

قَدْ بَقِيَ يَحْدِثُنِي عَنْكَ تَحْوِ
السَّاعَةِ

He kept talking to me about you for almost one hour.
Nu'. 11q. 13,16

قَدْ دَامَتْ الدَّوْلَةُ السَّاسَانِيَّةُ تَحْوِ
أَرْبَعَةِ قُرُونٍ

The Sassanian dynasty lasted for about four centuries.
Amin duh. I, 184,11

سَكَنَ may also be used to give the same idea of approximation to other prepositional constructions involving numerals:

سَكَنَ رَيْشَقِي قَبْلَ بَيِّجُو ٥٠ سَنَةً

He lived in Damascus some
150 years ago.
Kurd. (Zy.) 28, 4

VIII THE NUMERALS

141 THE CARDINAL NUMBERS

A special difficulty encountered in the correct understanding of the numerals in Arabic is found in their peculiar agreement with their objects. The numbers one and two are adjectives and have normal agreement; three through ten are substantives and take the so-called inverted agreement, or polarity. That is to say, they take the feminine ending when referring to masculine nouns and vice versa.

With regard to polarity, however, the gender of the numeral is determined by the gender of the noun in the singular. Thus, when a noun in the singular is masculine, the numeral, even in instances when it governs the plural of the noun, will be feminine regardless of the change in gender between singular and plural that is usual in many cases, e.g., with broken plurals of inanimate objects.

Here we shall not undertake an explanation of this peculiarity of the Arabic numerals nor shall we refer to the numerous efforts made to explain a fact that certainly belongs in some way to the spirit of the language and is common to all Semitic languages.

5 142 ONE (1)

أَلَمْ being a substantive always agrees in the normal manner with the noun which it modifies. It is often used in an independent position, the noun to which it refers being understood; it then loses its numerical character to become equivalent to an indefinite pronoun otherwise missing in Arabic.

إِذَا سَافَرَ أَحَدٌ خَرَجَتْ الْقَرْيَةُ كُلُّهَا لِيُؤَدَّعَ

When someone goes on a journey, the whole village turns out to bid

Sak. (Zy.) 13, 21

لَا أَحَدٌ يَعْرِى

No one knows.
Hak. sheh. 11,6

سَأَلَهُ هَلْ رَأَى أَحَدًا؟

He asked him whether he
had seen anyone.
Hal. sir. 260,5

The noun which أَحَدٌ modifies may be in the genitive plural; أَحَدٌ then has a partitive value, "one of," and agrees in gender with the genitive it governs:

إِذَا بَنَى أَحَدُهُمْ

When one [of them] builds
[a house].
Sak. (Zy.) 13,18

مِنْ نَافِذَةٍ أَحَدِ النَّوَارِ السَّجُورَةِ

from the window of one [of
the] deserted house[s].
Manf. sha'. 262,8

هِيَ أَحَدُ اللِّغَاتِ السَّامِيَّةِ

It is one of the Semitic
languages.
Djlr. tar. 1,42,2

إِنَّمَا إِحْدَى رِحَالِ الصَّيْفِ

during one of [his] summer
trips.
Hal. sir. 98,10

لِأَحَدِ سَبْتَيْنِ

for one of the two reasons.
Amin duh. III,15,5

إِحْدَاهُنَّ

one of them.
Hus. ay. 1,25,12

or it can be introduced by the preposition مِنْ :

لَا يَرِيدُ أَحَدٌ مِنْهُمْ أَنْ يَرْفُضَ

None of them wants to
visit me.
Qud. (Br.) 55,1

وَلَكِنْ أَحَدًا مِنَ النَّاسِ لَا يَحْفَرُهُ

يَهْدِ الْإِسْمَ

but no one knew him by
this name.
'Aww. (Br.) 9,5

On the other hand, a noun in the singular with an indefinite ending (numnation) may also express the idea of unity:

حَضَرَ أُسْبُوعٌ وَاسْبُوعَانِ طَيِّبٌ —

One week passed and then
another....
Sid. (Br.) 119,1

مِنْ غَيْرِ أَنْ يَنْتَظِرَ مِنْهُمْ كَلِمَةً

عَطْفٍ أَوْ شُكْرٍ

without expecting a single
word of affection or thanks
from them.
Ghur. (Zy.) 31,14

كَأَنَّا نَسْتَعِينُهَا عَالِمًا

as if I had slept on it
one year.
Hak. ahl. 9,9

فَلِمَ لَا تَرْفُقُ الرَّجُلَ إِلَّا مَعَ آتَرَأُوهُ؟

Why doesn't each man dance
with one woman?
Manf. mag. 64,14

In order to emphasize the meaning of unity, "one," "a single one," Arabic uses the form of the ordinal number واحدٌ⁶⁴ in an adjectival function, thereby following the noun it modifies:

نَسَكُنُ قُرْفَةً وَاحِدَةً

We occupied a single room.
Jabr. (Br.) 71,25

تَسْمِي أَنَّهُ جَمَلُكَ وَالْكَمِجَةُ كَيْفَانَا

وَاحِدًا ؟

Do you mean that he considered you and the violin
as just one being?
Nu'. 11q. 13,15

الْعِلْمُ شَيْءٌ وَاحِدٌ لَيْسَ ذَا فُرُوعٍ

Science is one single entity; it has no parts.
Amin duh. II,9,19

فَإِذَا هِيَ خَلَاءٌ لَيْسَ فِيهَا طَالِبٌ

وَاحِدٌ

It was empty, there was
not a single student there.
Hal. (Zy.) 14,4

وَأَيُّهَا وَاحِدًا وَفَاقًا فِي عَصْرِ وَاحِدٍ

They (existed and) lived in
one and the same period.
Hak. ahl. 128,14

64. واحدٌ is actually an ordinal number according to its pattern (فَاعِلٌ), and is used independently as a cardinal number only as a unit. With compound numbers, only واحدٌ (fem. إحدَى) is found.

But it can also be used in a pronominal function, the noun it modifies being understood or introduced by the preposition *bin* :

لَا تَسْتَطِيعُ وَاحِدَةٌ سَهْنٌ أَنْ —
Hus. 'ala. 1,26,13

اجْتَمَعُوا إِلَى وَاحِدٍ مِنْهُمْ
They gathered in one of
their [rooms].
Hus. ayy. 1,25,1

أَنَا وَاحِدٌ مِنْكُمْ
I am one of you.
Gibr. 1,187,15

إِنَّ وَاحِدًا مِنَ السَّيِّئِينَ
الَّذِينَ — لَيَذْكُرُ —
Hal. sir. 10,1

كَوَاحِدٍ مِنْ أَبْنَاءِ ذَلِكَ النَّاحِيَةِ
like a man of this vicinity.
Nu'. 1iq. 56,7

This prepositional determination may be omitted when the noun to which it refers has already been mentioned:

الْتَهَمَهَا وَاحِدَةٌ هَرَاءً وَاحِدَةً
He devoured them, one
after another.
'Aww. (Br.) 17,11

عِنْدَمَا جَاءَ الْعَدَمُ الْوَاحِدُ بَعْدَ
الْآخِرِ —
When the servants arrived,
one after the other....
Rah. mul. 163,14

When used as the first part in a correlative construction, the numeral has a reciprocal meaning, "one another," "each other":

لِمَ لَا يَفْهَمُ أَحَدُنَا الْآخَرَ؟
Why don't we understand
each other?
Hak. ahl. 86,10

الْوَاحِدَةُ تَلُو الْآخَرَى
following one another.
al-Hus. (Br. II) 2,22

§ 143 TWO (2)

(اِثْنَانِ) as its form shows is a dual and has the normal two case declension of the duals. It follows the noun it modifies, with which it agrees in gender and number; thus, it always follows a noun in the dual:

هَذَا هُوَ يَرْجِعُ إِلَى الْكَتَبِ بِرَقَشَيْنِ
اِثْنَيْنِ
There he is, returning to
the hut with two plasters.
'Aww. (Br.) 12,18

مَا وَجَدَ الشَّيْطُ إِلَّا قَلَتَيْنِ
اِثْنَتَيْنِ
The comb has only caught
two lice.
Mah. zuq. 31,13

The substantive modified by the number may be omitted when mention of it has already been made:

(الْأَدَبَاءُ) اِثْنَانِ أَحْرَانِ
(The writers) two more.
Musa adab. 179,3

(جُزُلٌ) أَهْمُهَا اِثْنَانِ
(Islands) the most important
are two.
Rah. mul. 197,3

or introduced by the preposition *bin* :

كُلُّ اِثْنَيْنِ مِنْهُمْ
every second of them.
Hal. sir. 257,21

The dual form of a noun by itself is very frequently used as equivalent to the numeral two:

لَيْلَتَيْنِ أَوْ عِلَالَتَيْنِ
two or three nights.
Hak. ahl. 10,12

خِلَالِ سَنَتَيْنِ أَوْ عِلَالَتَيْنِ
during two or three years.
Hal. sir. 34,3

أَقَامَ فِي الْمَنَاهِرَةِ اسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ اسْبُوعَيْنِ
He spent two weeks or more
in Cairo....
Hus. ayy. II,3,1

65. On the omission of the numbered noun, see page 385f.

§ 144 THREE THROUGH TEN (3-10)

The numerals three through ten follow the trip-tote (three case) declension and govern the nouns they modify in the genitive plural with which the numeral, although originally a substantive, agrees according to the rules of polarity⁶⁶:

ثَلَاثَةٌ صِبْيَانٍ	three boys. 'Aww. (Br.) 13, 22
كَانَ الْقَسِيحُ قَدْ حَجَّ ثَلَاثَ مَرَّاتٍ	The old man had undertaken the pilgrimage three times. Hus. ayy. 1, 94, 7
أَرْبَعٌ دَرِيَّاتٍ	four dozen. 'Aww. (Br.) 13, 7
كَانَ ذَلِكَ مُنْذُ خَمْسَةِ أَعْوَامٍ	That happened five years ago. Hak. ahl. 20, 12
سِتَّةٌ أَجْرَاءَ	six parts. Hus. ayy. 1, 57, 7
سَبْعَةُ رِجَالٍ	seven men. Hal. slr. 296, 3
لَقَدْ كُنَّا عَائِلَةً مِنْ سَبْعِ أَهْلِي	We were a family of seven. Jabr. (Br.) 71, 25
يَسْتَأْنِ سَاعَاتٍ	in eight hours. Rah. mul. 116, 21
بَعْدَ عَشْرِ سَنَوَاتٍ	Ten years after.... Hal. slr. 166, 17

(For the units governing the numeral *مائة*, "hundred," see page 369 and *ألف* "one thousand," see page 370.)

66. Agreement according to the rules of polarity is only very seldom disregarded, as for example in the following case in which only men are referred to:

ثَلَاثًا
The three of us.
Hak. ahl. 67, 15

§ 145 ELEVEN THROUGH NINETEEN (11-19)

The numerals eleven through nineteen are unchangeable in case and always take the accusative ending without nunation, with the exception of twelve, whose unit follows the regular two case declension of the dual.

The tens have normal gender agreement as do the units one and two. The other units—three through nine—keep their usual polarity, however.

The numbered noun follows the numeral and is in the singular accusative case; it functions syntactically as an adverbial accusative of specification (see page 185):

أَحَدٌ عَشَرَ شَيْخًا	eleven sheikhs. Kam. (Zy.) 4, 6
أَنْفَقْتُ فِي سَبِيلِ ذَلِكَ اثْنَتَيْ عَشَرَ فَرَنْكًا	I spend twelve francs in this way. Manf. mag. 89, 8
بَعْدَ اثْنَتَيْ عَشْرَةَ سَنَةً	after twelve years. Hus. ayy. 11, 54, 11
لَا يُزِيدُ عُمرُهُ عَنْ خَمْسِ عَشْرَةَ سَنَةً	He is no older than fifteen. Q. Am. (Zy.) 5, 35
بَعْدَ فُرَاقٍ خَمْسَةِ عَشْرِ عَامًا	after a separation of fifteen years. Mah. qah. 56, 13

Note, however:

ثَلَاثَ عَشَرَ سَنَةً
thirteen years.
Hai. slr. 207, 5

§ 146 TWENTY THROUGH NINETY-NINE (20-99)

Ten and a unit are always coordinated by the conjunction *و*, with the unit preceding the ten.

The tens follow the regular two case declension of the sound plurals and are unchangeable in gender, while the units follow the three case declension

and either have the usual agreement (one and two) or polarity (three through nine).

The governed noun is in the accusative singular as an accusative of specification:

لَكَ إِذَا غَلَاثُ وَفُتْرُونَ عَصَا

Then you get twenty-three blows. 'Aww. (Br.) 11,19

مَا تَرَأَيْتُ أَرْبَعَ وَفُتْرُونَ سَاعَةً

Twenty-four hours had hardly passed....
Raih. mul. 79,10

حَتَّى —

ظَلَّ هَذَا الْخَصَارُ خَمْسًا وَفُتْرِينَ لَيْلَةً

This siege lasted twenty-five days.
Hal. sir. 328,11

سَبْعَةً وَفُتْرُونَ فَرَسًا

twenty-seven piasters.
'Aww. (Br.) 11,28

كَانَ ذَلِكَ قَبْلَ سَبْعِ وَفُتْرِينَ سَنَةً

This was twenty-seven years ago.
Bak. (Br.11) 100,1

(اِسْتَوْصِبَ) ثَمَانِيًا وَارْبَعِينَ قِطْمَةً

(It contained) forty-eight pieces. 'Aww. (Br.) 13,7

خَمْسُونَ سَنَةً

fifty years.
'Aww. (Br.) 15,12

ثَلَاثَةٌ وَخَمْسُونَ نَائِبًا

fifty-three deputies.
Kam. (Zy.) 4,6

بَعْدَ أَنْ مَلَكَوا اثْنَتَيْنِ وَسَبْعِينَ سَنَةً

after they had ruled for seventy-two years.
Hal. sir. 77,7

§ 147 ONE HUNDRED (100)

The word for one hundred is a substantive and thus unchangeable in gender. It follows the three case declension and governs the noun it modifies in the genitive singular; it is, therefore, in the construct state:

(فِي لَفْتَيْنِ) لِلْخَمْرِ يَقَّةٌ آسِمٌ

(In their language there are) one hundred names for wine.
Djlr. tar. 1,54,1

§ 148 TWO HUNDRED (200)

Two hundred is expressed as the dual of one hundred:

سَنَدٌ بِأَتْنِ سَنَةٍ

two hundred years ago.
Raih. (Zy.) 23,8

أَنْ وَطَيْتُ فِي الْقَهْرِ بِأَتْنِ فَرْزَلِكِ

My monthly pay is two hundred francs.
Manf. mag. 89,2

عَلَى بِأَتْنِ مِلْيُونِ

more than two hundred million.
Djlr. tar. 11,18,12

بِأَتْنِ أَلْفِ نَفْسِ

two hundred thousand people. Raih. mul. 197,9

§ 149 THREE HUNDRED THROUGH NINE HUNDRED (300-900)

When governed by units, the hundreds are in the genitive singular and, usually but not necessarily, written as one single word:

ثَلَاثَاةٌ عَامٌ

three hundred years.
Hak. ahl. 68,10

فِي ثَلَاثِ بَاغَةِ رَاكِبِ

with three hundred riders.
Hal. sir. 242,18

أَصْدَقَهَا أَرْبَعَاةٌ نَرْهَمِ

He gave her four hundred *dinārs* as a dowery.
Hal. sir. 357,23

§ 150 ONE THOUSAND (1000)

Like the hundreds, the thousands are unchangeable in gender and take the noun they govern in the genitive singular:

أَلْفٌ لَبْرَةٌ
one thousand pounds.
Nu'. (Zy.) 33,52

§ 151 TWO THOUSAND (2000)

Two thousand is the dual form of أَلْفٌ :

حَتَّى لَقَدْ كَانَتْ بَعْضُ الْقَوَائِلِ
تَسِيرُ فِي أَلْفَيْنِ بَحِيرٍ
أَلْفَانِ وَخَمْسِيَّةَ بَحِيرٍ
so that some caravans went
with two thousand camels.
Hal. sir. 245,16
two thousand five hundred
camels. Hal. sir. 243,10

When the thousands are modified by another numeral, the word for thousands is governed by the numeral preceding it. When governed by units, the word for thousand is in the plural:

أَرْبَعَةُ أَلْفٍ دِرْهَمٍ
four thousand dirhams.
Hal. sir. 257,10

فِي أَرْبَعَةِ أَلْفٍ رَجُلٍ
with four thousand men.
Raf. wah. I,18,10

هَذَا قَدْ مَرَّ سَبْعَةُ أَلْفٍ سَنَةً
There, seven thousand
years have passed.
Gibr. III,16,4

عَشْرَةُ أَلْفٍ نَسْخَةٍ
ten thousand copies.
Hal. sir. 25,3

يَاثَةُ أَلْفٍ رَدِّي
one hundred Byzantines.
Raf. wah. I,18,9

Note the expression:

لَا وَأَلْفٌ لَا
"No," and a thousand (times,)
"No." Gibr. III,222,20

§ 152 MILLION

The word for million, as that for hundred and thousand, governs the noun it modifies in the genitive singular:

حُرَّانٍ قُتِلَ فِيهَا ثَمَوُ عِلَافَيْنِ
ثَلَاثُونَ عَشْرَ
two wars in which about
thirty million young people
were killed.
Musa adab. 90,14

ثَمَوُ ثَلَاثَةِ لَافِينَ وَهِنْدِي
about three million Indians.
Musa adab. 90,17

ثَمَوُ ثَلَاثِينَ نَفْسٍ
about two million people.
Raf. mul. 13,1

سِتِّينَ لَافِينَ دِرْهَمٍ
600 million dirhams.
Amin duh. I,111,4

§ 153 HUNDREDS, THOUSANDS, MILLIONS

The words for hundred, thousand, and million, when used in the plural, govern the noun following in the genitive but in the plural instead of the singular and the noun usually takes the definite article.⁶⁷

مِائَتُ أَلْفَيْنِ شَهْرٍ يَمِيشُونَ
بَعِيدًا عَنَّا
Hundreds of millions of
them live far away from
us. Sa'. (Zy.) 6,3

مِئَةُ أَلْفِ السَّنِينَ
thousands of years ago.
Hal. sir. 67,3

⁶⁷. This does not apply when the word for hundred or thousand is in the plural governed by another numeral (see page 369f.)

مِئَاتِ السِّنِينَ
Hal. sir. 3,7 hundreds of years ago.

مِئَاتِ السِّنِينَ
Hal. sir. 151,4 millions of years ago.

مِئَاتِ السِّنِينَ
Hal. sir. 1,3 millions of hearts.

Note that they may also be followed by a collective:

مِئَاتِ النَّاسِ
Jabr. (Br.) 70,3 millions of people.

§ 154 THE USE OF THE NUMERALS AS APPositIVES

In modern Arabic the numerals three through ten frequently follow the nouns they modify, acting as appositives; in this position, they have no governing function, but agree in case with the noun. As for gender, the numerals keep their usual polarity. The noun may be defined or not by the definite article:

بَعْدَ هَذِهِ السَّنَوَاتِ الْخَمْسِ
Hal. sir. 112,21 after those five years.

الْأَصْدِقَاءُ الثَّلَاثَةُ
Mah. qah. 44,18 the three friends.

أَنَّ هَذِهِ الْكُتُبَ الثَّلَاثَةَ تَرْجُمُهَا
أَبْنُ السَّمْعَى
Amin duh. I, 208, 14 that Ibn al-Muqaffa's translated these three books.

الْأَيَّامُ الثَّلَاثَةُ
Hak. ahl. 27,4 the three days.

وَقَفْتُ بَيْنَ الْخَمْرِ الثَّلَاثَةِ
I stood midst the three graves. Gibr. I, 158, 1

(أَنَّ) أَصْنَاءَ أَرْبَعَا
Mah. zuq. 50,4 four eyes.

وَقَعَ لِي ذَلِكَ مِثْلُ أَصْنَاءِ ثَلَاثَةِ
That happened to me three years ago.
Hak. sul. 83, 17

جَاءَ فِي صَحْبِهَا سِتُّوْهُ أَرْبَعٍ
Mah. qah. 132,5 Four women came in with her.

صَفَّتْ أَيَّامُ أَرْبَعَةٍ —
Mah. qah. 184,8 Four days had passed....

كَانَ الْأَصْدِقَاءُ الثَّلَاثَةُ يَسْكُنُونَ
ثَلَاثَ حُجُرَاتٍ مُتَّجِهَةٍ فِي الطَّكَائِي
الثَّلَاثِ
Mah. qah. 11, 14 The three friends lived in three adjoining rooms on the second floor.

إِخْوَانُهَا السَّبْعَةُ الصِّغَارُ
Mah. qah. 20,6 her seven younger brothers.

مَكُونَةٌ مِنْ طَبَاقِي ثَلَاثَةِ
Mah. qah. 11, 12 consisting of three layers.

The same construction can also be found with other numerals; however it does not seem to be frequently used:

مَا هِيَ إِلَّا مُنْجِيَةٌ حَتَّى أَقْبَلَ
الْجُنُودَ الثَّلَاثِينَ
Manf. sha'. 108,8 A moment later the thirty soldiers approached.

عَلَى أَعْدَائِكَ أَلْبَانَةٌ
Manf. sha'. 107, 14 against your hundred enemies.

§ 155 PREPOSITIONAL CONSTRUCTION OF THE NUMERALS

All the numerals may be used without any governing function by taking the numbered objects as specifying prepositional phrases with *bin*. The noun in this case is a collective or a plural preceded by the definite article. The prepositional phrase usually follows the numeral:

ثَلَاثَةٌ مِنْ أَبْنَاءِ آدَمَ
Gibr. I, 131, 14 three human creatures.

زَهَبَ اثْنَانِ مِنَ السَّلَامِينَ
Hal. sir. 259, 23 two Moslems went.

نَحْوُ الأَلْفِ مِنَ الْكِلُومِترَاتِ

about a thousand kilo-
meters. Hal. str. 71, 16

كَيْفَ يُمْكِنُ أَرْبَعَةُ مِنَ الثَّانِيَيْنِ أَنْ
يُضَاعِلُوا بِعِشْرِينَ خَلْفَ السَّهْوَةِ؟

How is it possible for
four people to disappear
with such ease?
Nu'. 11q. 60, 15

بِشَّانِ مِنَ الرِّكَاكِبِ

two hundred [riding] camels.
Rah. mul. 41, 4

مِلْيُونَيْنِ مِنَ الثَّانِيَيْنِ

millions of people.
Djir. tar. II, 17, 24

although, at times, it may precede the numeral:

لَهُ مِنَ السِّنِينَ سَبْعٌ وَأَرْبَعُونَ

He was forty-seven years
old. Rah. mul. 53, 10

This prepositional construction frequently has a
partitive meaning:

عَلَى اثْنَيْنِ مِنَ تَلَامِيذِهِ

on two of his pupils.
Hus. ayy. I, 31, 11

بَيْنَهُمُ اثْنَانِ مِنَ أَصْحَابِ الْمَلَكَاتِ

Two of the authors of the
ma'aqqat belong to them.
Djir. tar. I, 134, 2

عِدَّةٌ مِنْ خَرَجٍ مَعَ مُحَمَّدٍ إِلَى هَذِهِ
الْمَرْوَةِ خَمْسَةٌ وَثَلَاثُونَ بَيْنَهُمْ ثَلَاثَةٌ
وَقِثْنُونَ مِنَ الْمُهَاجِرِينَ وَوَاحِدٌ وَسِتُونَ
مِنَ الْأَوَسِ

The number of men who went
with Mohammed on this raid
was 305; 83 of them were
from the Emigrants and 61
from the al-'Aus.
Hal. sir. 258, 3 and 4

§ 156 DEFINED CARDINAL NUMBERS

The cardinal numbers are defined as follows:

a) one and two according to the rules of
adjectival determination:

أَنَا الْإِنْسَانُ كَاتِبٌ وَاحِدٌ

You both are a single being.
Hak. sul. 91, 14

(أَفْصَحُ) حَيْثُكَ الْإِثْنَيْنِ

(Close) both your eyes.
Hak. sul. 66, 14

b) three through ten (and also one hundred
and one thousand) are usually defined according to
the rules of determination within a genitive con-
struction, i.e., when the definite article precedes
the noun in the genitive case (see page 90f.):

عَشْرَةُ الْيَوْمِ الْآخِرَةِ مِنَ شَهْرِ
رَجَبٍ

the last ten days of the
month of Ramadan.
Raf. (Zy.) 20, 3

ثَلَاثَةُ أَرْبَاعِ الْوُزَرَاءِ

three-fourths of the
ministers.
Kam. (Zy.) 4, 4

سِتُّ أَلْيَافَةٍ

the six hundred.
Hal. sir. 297, 4

or when the numeral governs a suffixed pronoun:

ثَلَاثَانَا

the three of us.
Hak. ahl. 67, 15

ثَلَاثَتَهُمْ

the three of them.
Hus. ayy. I, 32, 1

The definite article is sometimes used before
both numeral and noun in the genitive case:

فِي السَّيِّئَةِ الْأَسَابِيعِ أَلْتِي أَقْتَرُهَا
فِي الرِّيَاضِ

in the six weeks that I
spent in al-Riyad.
Rah. mul. 100, 20

الْعَشْرَةُ الْأَقْدَامُ

the ten feet.
Rah. mul. 211, 22

68. Note the gender in this example in which three males
are speaking. Such irregularities in polarity are not common.

أَلْأَرْبَعَةُ الْإَيَّامِ

during the four days.
Manf. sha'. 210, 10

When the numeral takes an attributive position following the noun it governs—the definite article precedes both noun and numeral:

فِي السَّنَوَاتِ الثَّلَاثِ الْأَخِيرَةِ

in the last eight years.
Hal. sir. 65, 13

تَبَاوَلَ الْبَقِيعُ ثَلَاثَ أَيَّامٍ

He took the three remaining pieces. 'Aww. (Br.) 17, 11

مِنْ الْجِهَاتِ الْأَرْبَعِ

on the four sides.
Rah. mul. 27, 3

أَعْطَيْتُهُ الْقُرُوشَ الْعَشْرَةَ

I gave him the ten piasters.
Maz. (Zy.) 1, 39

^{e)} In the case of the compound numbers eleven through nineteen, when the numeral expression is defined, only the first part of the compound takes the article:

الرَّيَّانَاتِ الْأَرْبَعُ عَشْرَةَ

the fourteen (reading variants of the Koran).
Hus. ayy. 1, 113, 15

^{d)} With the tens (twenty, thirty, etc.), the article will precede the numeral. When the numeral is a compound coordinated by the conjunction و (21, 32, 43, etc.), both parts take the article:

فِي الْعِشْرِينَ أَوْ الثَّلَاثِينَ سَنَةً

in the last twenty or thirty years.
Musa (Zy.) 29, 4

لَمْ تَكُنِ الْأَرْبَعُونَ سَاعَةً أَلْبَنِي

The forty hours which... were not sufficient.
Manf. mag. 57, 5

فِي الْخَمْسِ وَالْعِشْرِينَ سَنَةً

during the past twenty-five years.
Gibr. 11, 194, 16

أَوْصَاهُ بِوَجوبِ بَيْعِ الثَّانِي وَالْأَرْبَعِينَ عِلْمَةً كُلِّهَا

He urged him to sell all forty-eight pieces.
'Aww. (Br.) 13, 13

سَامِعَهُ بِاَثْنَيْنِ وَالْأَرْبَعِينَ عَصَا

He forgave him the forty-eight blows.
'Aww. (Br.) 12, 25

Note the following examples of other compound numerals:

أَنْ يَكُنْ أَلْيَافَةً بَيْنَ اَلْخَلِيفَيْنِ

that the six hundred Moslems who...

الْبَرْبَيْنِ —

Hal. sir. 297, 4

السَّبْعِ وَالْأَرْبَعِينَ وَالْأَلْفَةِ

the 147 [years].
Rah. mul. 53, 11

§ 157 COMPOUND NUMBERS

There is no expression in Arabic equivalent to the English "twelve hundred," "fifteen hundred," etc. They must always be expressed as "one thousand two hundred," "one thousand five hundred," and so forth.

The different parts within a compound number are always joined by the conjunction و, with the exception of the numerals eleven through nineteen, which are considered to be true compounds.

Within a chain of different numerals used as a compound number, the last one mentioned performs the governing function upon the numbered object. Note, however:

نَحْوُ ثَلَاثِيَاةٍ سَنَةٍ وَتِسْعِ سَنَوَاتٍ

about 307 years.
Musa adab. 162, 16

As for the word order of the numerals within the compound, it is as follows:

^{a)} Descending order = Million—thousand—hundred—unit—ten; 69 this is generally used when millions are involved:

69. Note that the numeral compound consisting of units and tens (21 through 99) never change their word order, nor do 11 through 19 since they are considered as compound words.

نَحْوُ ثَلَاثِينَ وَتِسْعِينَ أَلْفَ نَفْسٍ	about 2,700,000 inhabitants. Ralh. mul. 278,9
كَانَ سَبْعِينَ يَوْمًا وَبِئَارَ أَلْفٍ يَوْمًا	70,150,000 dinars. Amin duh. I,115,7
ثَلَاثُونَ وَتِسْعُونَ أَلْفًا مِنْ لَسْتِيَّةٍ	1,150,000 <i>sunie</i> . Ralh. mul. 278,10
لَسْتِيَّانِ أَلْفَ وَارْبَعِينَ مَرَكَبَةً	Solomon has 1,400 ships. Hak. sul. 39,12
صَارَ دَخْلُهُ بِأَلْفَةٍ وَتِسْعِينَ فَرْشًا	His income was 150 piasters. Mah. qah. 78,4

^{b)} Ascending order = Unit—ten—hundred—thousand:

أَعْطَيْتَهَا عِشْرِينَ وَبِأَلْفَةٍ يَوْمًا	I gave her 120 dinars. Raf. wah. III,11,5
مِنْدَ أَرْبَعِينَ أَلْفِ سَنَةٍ	for 1,400 years. Hal. sir. I,4
خَمْسَةَ وَثَلَاثِينَ رَجُلًا	305 men. Hal. sir. 258,3
خَمْسُونَ وَبِأَلْفَةٍ سَنَةٍ	150 years. Hal. sir. I,18
(أَتَعْمَلُوا) ثَلَاثًا وَتِسْعِينَ وَتِسْعِينَ شَمْعَةً بِضَاءً	(They lit) 763 white candles. Manf. sha'. 269,9

Note the governing function of the following numeral⁷⁰:

٣١٤ يَوْمًا مِنْ أَيَّامِ السَّنَةِ	364 days of the year. Fur. (Zy.) 24,18
كَانَ عُمُرُهُ ١٤٥ سَنَةً	He lived 145 years. Djir. tar. I,120,11
٣٠٠٠ نَفْسٍ	300,000 inhabitants. Djir. tar. I,194,3

70. When the numerals are not spelled out, there is no possibility of the inversion in the word order as we have mentioned.

فِي لَفْتِيهِمِ لِسْنَةً ٢٤ أُنْثَى وَلِلْهَمِ	In their language there are 24 words for year, 21 for light, 52 for darkness, 29 for the sun—350 for lion as for the she-camel, it has 255 names. Djir. tar. I,53,26
أُنْثَى وَلِلْهَمِ ٢١ أُنْثَى وَلِلْهَمِ ٢٠ أُنْثَى وَلِلْهَمِ ٢٠ أُنْثَى	
أُنْثَى ٢١ أُنْثَى — وَلِلْهَمِ ٢٠ أُنْثَى	
أُنْثَى ٢١ أُنْثَى — وَلِلْهَمِ ٢٠ أُنْثَى	

Note also:

مِنْدَ أَرْبَعِينَ أَلْفِ سَنَةٍ إِلَّا خَمْسِينَ	for 1,350 years. Hal. sir. I,4
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§ 158 APPROXIMATE NUMBERS

The approximate numbers⁷¹ between three and ten are expressed in Arabic by *بَضْعٌ*, literally "portion," "bit," hence "small number"; it is used without change in number and usually without change in gender also. It governs the numbered noun in the genitive plural:

سَنَ الْهَوَيْ بِضْعِ خَطَوَاتٍ	The priest took some steps. Gibr. III,117,9
مَرَّةً فِي بَضْعِ سِنِينَ	once every couple of years. Djir. tar. I,194,1
بَضْعُ يَمَانٍ	a few hundred. Hal. sir. 431,19

71. An approximate number may also be expressed by using the verb *بَضِعَ*, usually in an elliptical construction (see Vol. III):

سَنَكُ فِي بَضْعِ الْأَيَّامِ ثَرْدِيدٌ	In some places, it is a meter or more thick. Ralh. mul. 162,8
ثَلَاثِينَ صَنْمًا أَوْ ثَرْدِيدٌ	three hundred or more idols. Hal. sir. 103,14

However, it may agree in gender with the noun it governs:

بَعْدَ بَعْضِهِ أَيَّامٌ	some days later.
قَبْلَ ذَلِكَ بِبَعْضِهِ قُرُونٌ	Ralh. mul. 36,12
أَلَا أَوْ بَعْضُهُ الْآبِي مِنْ الْأَسَافِرِ	some centuries before this.
	Djlr. tar. I, 227, 25
إِلَّا بِبَعْضِهِ أَقْوَابٌ قَلِيلٌ	one or more thousands of meters.
	Hal. sir. 526, 4
	except a few people.
	Manf. sha'. 43, 8

An indefinite noun in the plural can also be used to express a numeral indetermination equivalent to
يَبْغِي :

هَذِهِ قِسْمَةُ الْإِسْتِغَارِ فِي مَطَرٍ	In a few lines, this is the history of colonialism.
	Zur. (Br. II) 94, 14

The plurals of ten, one hundred, and one thousand are also used in stating a numerical indetermination:

عَشْرَاتُ الْمَلَائِكِينَ	tens of millions of Moslems.
	'Aqg. (Br. II) 137, 8
عَشْرَاتُ الْأَحْيَاءِ	scores of attorneys.
	Kam. (Zy.) 4, 9
مِائَاتُ الْمَلَائِكِينَ	hundreds of millions.
	Sa'. (Zy.) 6, 3
مِائَاتُ الْوَفَى السِّنِينَ	thousands of years ago.
	Hal. sir. 67, 3
مِائَاتُ الْمَلَائِكِينَ السِّنِينَ	millions of years ago.
	Hal. sir. 151, 4

Note the following idiomatic expression:

أَلْفٌ رَجُلٌ هَاجِلٌ	many men.
	Mah. zuq. 28, 4
يُوجَدُ أَلْفُ عُرْسٍ وَكُرْسٍ	There are countless brides.
	Mah. qah. 104, 21

كَانَ الصَّبِيُّ قَدْ سَمِعَ اسْمَ الشَّيْخِ
أَلْفَ مَرَّةٍ ... ألف مرة مرة The boy had heard the name of the Sheikh thousands of times. Hus. ayy. I, 142, 7

An approximate number between eleven and nineteen is expressed by the same بَعْضٌ, which, in this case, changes regularly in gender according to the rule of polarity. In this construction, بَعْضٌ is considered a part of the numeral compound and therefore is unchangeable in case ending:

الشُّعْرَاءُ بَيْنَ الْمَلِكِ وَالْأَمْرَاءِ	About ten of the kings and princes are poets.
بَعْضُهُمْ عَشْرٌ شَاعِرًا	Djlr. tar. I, 134, 2
لَمْ يَتَرَفَّ الْكَتَّابَةُ فِي مَعْنَى إِلَّا بَعْضُهُمْ عَشْرٌ أَنْشَاءً	In Mecca only about ten people knew the art of writing.
	Djlr. tar. I, 228, 8
قَبْلَ الْإِسْلَامِ بِبَعْضِهِ عَشْرَ قُرُونًا	about ten years before Islam.
	Djlr. tar. I, 30, 10

From twenty on, numeral approximation can also be expressed by يَبْغِي :

ظَلَّ فِي مَرَضِهَا بِبَعْضِهِ عَشْرِينَ يَوْمًا	She was ill for twenty some days.
	Hal. sir. 359, 4

but it is more frequently expressed by تَبْغِي, which seems to be unchangeable in gender or number:

فِي تَبْغِي وَبَائِقِ صَفْحَةٍ	in one hundred and some pages.
	Djlr. tar. II, 39, 25
هَذَا أَلْفٌ عَشْرٌ تَبْغِي وَتَلَا خَمْسَةَ عَامٍ	This young man is over three hundred years old.
	Hak. ahl. 68, 12

كَانَ قَدْ مَرَّ أَرْبَعَةُ أَشْهُرٍ وَتَبْغِي	Since I wrote to...four months and some days had passed.
عَلَى كِتَابِي إِلَى —	Ralh. mul. 15, 13

كُنَّا بَوْبَعْدِ عَشْرِينَ وَتَبْغِي مِنْ الصَّالِحِينَ	We were then twenty-odd good men.
	Ralh. mul. 161, 9

§ 159 THE FRACTIONS

A One Half (1/2)

Although **نِصْفٌ** "half," cannot exactly be considered as a numeral, it will be of interest to point out here its most frequent usages.

It is usually followed by the noun it governs, which is in the genitive singular:

مِلْيُونٌ وَنِصْفٌ مِلْيُونٌ

a million and a half.
Rah. mul. 278,9

رَبْعَةُ سِتِّينَ وَنِصْفُ سِتَّةٍ

when he was two and a half years old.
Hal. sir. 111,15

مِلْيُونَانِ وَنِصْفُ مِلْيُونٍ مِنَ الْعَرَبِ

two and a half million Arabs.
Rah. mul. 224,20

فِي عَمَلِكِ نِصْفُ دَائِرَةٍ

semicircular.
Rah. mul. 159,5

The expression may be defined according to the rules of a genitive construction (see page 92f.):

نِصْفُ الْخَمْسِ

half of the fifth....
Rah. mul. 219,4

If the noun has already been mentioned, it may be omitted after **نِصْفٌ**:

يَشْتَرِي الْبَازِجَةَ بِرُبْعَيْنِ وَنِصْفٍ

He would buy it for a plaster and a half and sell it for two and a half.
'Aww. (Br.) 13,8

لَيْسَ قَبْلَ شَهْرٍ وَنِصْفٍ

not before a month and a half.
Mah. qah. 85,20

When **نِصْفٌ** modifies a defined numeral, it also takes the definite article if the genitive following **نِصْفٌ** has been omitted:

السَّاعَةُ السَّابِعَةُ وَالنِّصْفُ

at half past seven.
al-Raf. (Zy.) 19,5

ثَلَاثًا وَسِتُّونَ and it was eleven thirty.
Din (Zy.) 3,41

(See page 91 for cases of **نِصْفٌ** governing an adjective.)

B One Third (1/3) through One Tenth (1/10)

The fractions from one third up to one tenth are expressed by the cardinals with the patterns: **ثُلَاثٌ**, **أَعْلَالٌ**, etc.

These fractions govern a noun in the genitive case. The noun may be singular or plural, and the construction will be defined according to the rules of genitive usage:

ثَلَاثَةُ أَرْبَاعِ الْوُزْنِ

three fourths of the ministers.
Kam. (Zy.) 4,4

خُمْسُ قِيَمَةِ اللُّؤلُؤِ

a fifth of the pearl's worth.
Rah. mul. 219,3

يَعْتَدُ أَنْ يَمُرَّ ثُلَاثِي الْكَرْبِ

after he had covered two thirds of the way.
Mah. zug. 61,17

يَعْتَدُ سَبْعِي ثُلَاثِ سَاعَةٍ

after having walked for twenty minutes.
Mah. qah. 73,12

عَلَى سَاعَةِ رُبْعِ سَاعَةٍ

a quarter of an hour away.
'Aww. (Br.) 10,11

The genitive construction may be paraphrased by a prepositional phrase with **بِ**:

أَوَّلُ الثَّلَاثِ الْآخِرِ مِنَ اللَّيْلِ

at the beginning of the last third of the night.
Hus. ayy. II,42,3

فِي الثَّلَاثِ الْآخِرِ مِنْ كُلِّ لَيْلَةٍ

in the last third of every night.
Hus. ayy. II,46,10

Note the following construction of the fraction:

ثَلَاثَةُ عَشَرَ قُرُونًا وَثَلَاثًا مِنَ التَّارِيخِ

الْعَرَبِيِّ

thirteen and a third centuries of Arabic history.
Zay. (Zy.) 16,19

§ 160 AGREEMENT WITH NUMERALS

When an adjective or a verb modifies a numeral governing a noun, the agreement is usually a logical one; that is to say, the verb or the adjective will agree with the noun involved although, grammatically, it may not be the subject.⁷² This is also the case when the numbered noun is introduced as a prepositional phrase after a specifying *مِنْ* or even if the noun has been omitted (see Vol. I, § 28):

الثَّلَاثُ كَتَبَتْ خَتْمَهُ مِنْ الْأَمِيرِ

The three kept it a secret from the prince.
Nu'. 11q. 59,9

كَيْفَ يُمْكِنُ أَرْبَعَةٌ مِنَ النَّاسِ أَنْ يَخْتَفُوا بِغَلِّ يَلِكِ الشَّهِيدِ؟

How is it possible for four people to disappear with such ease?
Nu'. 11q. 60,15

ثَلَاثَةُ أَيَّامٍ

Three days passed.
Nu'. 11q. 21,1

جَاءَ ثَلَاثَةٌ مِنْهُمْ وَوَقَفُوا أَمَامَهُ

Three [of them] came in and stood before him.
Gibr. I, 180,14

يَتَزَوَّجُ مِنْ بَعْدِهِنَّ ثَلَاثًا أُخَرَيَاتٍ

He married three others after them.
Hal. str. 315,11

هُوَ أَحَدُ الثَّلَاثَةِ الْمَقْدِسِينَ عَلَى سَائِرِ الشُّعْرَاءِ

He was one of the three predecessors of all the other poets.
Djlr. tar. I, 113,3

كَانَ لَهُ ثَلَاثُ بَنَاتٍ

He had three daughters.
Nu'. 11q. 56,18

كَانَ لَا يَزَالُ فِي حَنْدَقِهِ ثَلَاثُ قَطْعٍ

There were still three pieces in his box. 'Aw. (Br.) 16,16

72. The examples below could be considered as exceptions, i.e., with the verb in grammatical agreement with the numeral. However, they most likely should be regarded as instances in which the verb in a preceding position is not in agreement with the following subject (see Vol. I, Section 28):

OMISSION OF THE NUMBERED NOUN

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رَكِبَ أَرْبَعِينَ بَنَ رِجَالِهِ وَاحِدًا مَقْبُوعِينَ أَرْبَعَةَ أَصْنَامٍ

Four hundred of his men mounted and departed, divided into four groups.
Rah. mul. 79,9

When the noun has only been mentioned in the singular, the agreement will be plural if the idea expressed by the numeral is a plural:

خَمْسَةَ عَشَرَ يَوْمًا تَتَابَعَتْ

fifteen successive days.
Hal. str. 280,3

أَخْرَجُوا لِي مِنْكُمْ اثْنَيْ عَشَرَ نَجِيًّا

elect twelve leaders from among you to lead their peoples. Hal. str. 206,2

لَمْ تَكُنْ إِلَّا رِجْلَانِ سَاعَةَ الَّتِي —

The forty hours which... were not sufficient.
Manf. mag. 57,5

§ 161 OMISSION OF THE NUMBERED NOUN

When two different numerals in a coordinate construction modify one substantive, the substantive is only expressed once even in cases when the numerals have different governing functions. The numeral which is not followed by its numbered object remains grammatically undefined.

The noun is usually mentioned in the first part of the coordinate construction:

لَيْلَتَيْنِ أَوْ ثَلَاثًا

two or three nights.
Hak. ahl. 10,12

قِيلَ أَنْ مَوْتَ بَسْتَيْنِ أَوْ ثَلَاثٍ

two or three years before he died. Musa (Zy.) 29,1

كَانَ إِسْلَامُ عُمَرَ قَبْلَ الْهِجْرَةِ

Omar's conversion to Islam occurred three or four years before the Hegira.
Hal. str. 32,23

— فِي لَفْتِيهِمِ لِلْسَبْعَةِ ٢٤ أَمْسًا —
وَالسَّحَابِ ٥٠ وَلِلْمَطَرِ ١٤

In their language there are twenty-four words for year...fifty for clouds and sixty-four for rain. Džir. tar. I, 53, 26

but it may also be found only in the second part⁷³:

عَلَى أَرْبَعَةٍ أَوْ خَمْسَةِ أَمْيَالٍ مِنْ
الْبَرِّ خَمْسِي أَنْ أَتَزَكَّرَ خَمْسَةَ أَوْ سَبْعَةَ
مِنْ فَخْلَاءِ الْأَنْدَالِ

four or five miles from land. Rath. mul. 199, 7
It is enough for me to mention five or six such writers.

Musa adab. 92, 8

بَعْدَ ثَلَاثِ أَوْ أَرْبَعَةِ أَشْهُرٍ

three or four months later, Mah. gah. 39, 6

The noun is also omitted after a numeral when it has already been mentioned in the sentence or when it can easily be understood:

جَمَاعَةٌ مِنَ الطَّالِبَاتِ لَا يَتَجَاوَزَنَّ
الْخَمْسَ

a group of no more than five girl students. Mah. gah. 5, 12

حِينَ أَوْ أَوْ هَذِهِ الصَّفَحَاتِ الَّتِي
تَبْلُغُ ثَلَاثَةَ آلَافٍ أَوْ أَكْثَرَ مِنْ
كِتَابِ الْأَغَانِي —

when I read these pages of *Kitāb al-Aghānī*, which number three thousand or more.... Musa adab. 31, 18

أَلَا مَرَّ لَا يَخْرُجُ عَنِ اثْنَتَيْنِ

There were only two possibilities. Hak. yaum. 9, 9

يَأْكُلْنَ يَأْكُلُونَ فِي الْقَيْصَرِ مِائَتَيْنِ
كُلَّ يَوْمٍ

Hundreds eat in the palace twice every day. Rath. mul. 89, 10

قَرَأَ عَلَيْهِ عِشْرِينَ بَيْتًا مِنَ الْبَاقِيَتَيْنِ
الْأُولَيَيْنِ

He recited twenty verses for him from the first two hundred. Hus. ayy. I, 76, 10

⁷³. For the double vocalization in these cases, see page 103.

كَانَ عُمَّاءُ الْقَدِيَّةِ ثَلَاثَةً أَوْ
أَرْبَعَةً

There were three or four *uḡams* in the city. Hus. ayy. I, 80, 4

لَيْسَ بَيْنَهُمَا مِنَ اللَّفْظِ التَّعَرُّبِ
إِلَّا ثَلَاثٌ

Of [all] the languages [originally] declined, there are only three left. Džir. tar. I, 51, 6

§ 162 THE ORDINAL NUMBERS

The units of the ordinal numbers, and also ten, take the adjectival pattern, *ثَالِثٌ* (For the ordinal of one, see page 389.) The tens, and ten in compound numbers (as well as the hundreds and thousands), have no special forms when used as ordinals.

All the ordinal numbers are either adjectives or have the syntactical function of an adjective; thus, they follow or refer to a substantive with which they agree.

When the noun to which the ordinal refers has already been mentioned or is easily understood, the noun may be omitted. The ordinal, however, retains its adjectival character and agrees in gender with the noun to which it refers. This omission is especially frequent when the noun involved deals with a unit of time such as "hour," "year," etc:

طِفْلٌ فِي الثَّانِيَةِ مِنْ عُمُرِهِ

a boy two years old. Mah. gah. 53, 9

مَاتَتْ أُمُّهَا قَبْلَ بُلُوغِهَا الثَّامِنَةَ

Her mother died before she was ten. Gibr. I, 75, 2

(السَّاعَةُ) فِي الثَّامِنَةِ عُمُرَهُ

at eleven o'clock. Raf. wah. I, 55, 4

فِي الثَّالِثَةِ عُمُرَهُ مِنْ عُمُرِهِ

in his thirteenth year. 'Aw. (Br.) 9, 10

بَعْدَ أَنْ جَاوَزَ الثَّامِنَةَ
وَالْمِثْرِينَ

after he had passed his fifteenth birthday. Hus. ayy. I, 20, 7

هِيَ ثَمَانَةُ فِي الثَّانِيَةِ عَشْرَةَ

She was eighteen years of age. Mah. qah. 16,13

شَارَفَ مُحَمَّدٌ الْأَرْبَعِينَ

Mohammed was almost forty. Hal. sir. 132,13

مَاتَ الْأَوَّلُ حَوْلَى الْخَمْسِينَ وَمِائَتِ
الثَّانِي حَوْلَى الْأَرْبَعِينَ

The first died when he was about fifty and the second about forty. Musa (Zy.) 29,16

رَجُلٌ فِي الْخَمْسِينَ

a man in his fifties. Mah. zuq. 7,19

In certain expressions the ordinal number is used in a pronominal function; it is thus in the masculine singular (see page 61f) and may be followed by a substantive in the genitive case:

(أَوَّلُ مَرَّةٍ) — ثَانِيَةً —

(The first time)...the second...the third time....
Raih. mul. 103,17

أَنْ هَذِهِ ثَانِي أَوْ ثَانِيَتَ مَرَّةٍ

that this was the second or third time she had visited her.
Mah. zuq. 24,1

فِي سَابِعِ يَوْمٍ

on the seventh day. Hal. sir. 109,11

When the ordinal numbers are used with a suffixed personal pronoun, they do not indicate the order within the group but, rather, the fact of belonging to it:

كُنْتُ وَابْنَةَ الْبَيْتِ وَالْعَمَلِ ثَانِيَتَانِ

I roamed with the Badouin's daughter, Virtue being our companion. Gibr. II, 125,5

أَيْنَ الرَّأْيِ ؟ أَيْنَ ثَانِيَتِنَا الرَّأْيِ ؟

Where is the shepherd?
Where is our companion?
Hak. ahl. 9,10

هَذَا ثَانِيَتُهُمْ

This is their companion. Hak. ahl. 61,14

إِذَا خَلَا رَجُلٌ بِأَمْرَاءَ كَانَ
الشَّيْطَانُ ثَانِيَتَهُمَا

When a man stays with a woman alone the Devil is their companion. Mah. qah. 71,14

§ 163 (FIRST (1ST))

The ordinal number for "first" is **أَوَّلٌ**; however, in the compounds (11th, 21st, etc.) only **حَالِي** is used. **أَوَّلٌ** is actually an elative and it is still used according to the rules followed by the elatives (see page 467). It may follow the noun to which it refers, in adjectival agreement with it:

الْفَصْلُ الْأَوَّلُ

First Chapter. Raih. mul. 14, chapter heading

طَبْعَةُ هَذَا الْكِتَابِ الْأَوَّلِي

the first edition of this book. Hal. sir. 25,2

يَوْمَ الْوَحْيِ الْأَوَّلِ

the day of the first Revelation. Hal. sir. 133,1

كُتِبَ السِّيرَةُ الْأَوَّلِي

the first biographies. Hal. sir. 133,19

بَيْنَ النَّظَرَةِ الْأَوَّلِي

at first glance. Mah. qah. 55,9

الْمَقَامَاتُ الثَّلَاثُ الْأَوَّلِي

the first three difficulties. Raih. mul. 14,11

كُرَّةُ النَّسْلَيْنِ الْأَوَّلَيْنِ

the majority of the early Muslims. Hal. sir. 31,21

مِنْ أَلْبَانَيْنِ الْأَوَّلَيْنِ

of the first two hundred. Hus. ayy. I, 76,11

used in a substantival function, **أَوَّلٌ** generally governs a noun in the genitive case; in this function, **أَوَّلٌ** usually does not have gender or number agreement with the noun it governs:

أَوَّلُ مَرَّةٍ

the first time. Raih. mul. 103,16

مَنْ هُوَ أَوَّلُ مَنْ قَالَ شِعْرًا؟

Who was the first one to recite a verse?
Djlr. tar. I, 17, 20

إِنَّا أَوَّلُ مَنْ —

that we are the first ones who...
Rah. mul. 43, 5

أَوَّلُ مَنْ يَدْخُلُ بِنِهَايِ السَّعَا

the first to enter through the al-Safa gate.
Hal. sir. 125, 23

أَوَّلُ هِجْرَةٍ فِي الْإِسْلَامِ

the first Exodus in [the history of] Islam.
Hal. sir. 153, 21

فِي أَوَّلِ عَدَمٍ مِنْ فَرَائِرِ

the first [day] of February.
Mah. qah. 48, 8

It may, however, agree in gender with the noun following in the genitive:

لَوْلَا بِكَ الْبَحْثَةُ كُنْتُ قُنَيْتُ فِي

أَوَّلِ الْأَرْجُلِ

Had it not been for that maxim, I would have despaired on the first journey.
Rah. mul. 24, 11

Note that in this construction *أَوَّلُ* frequently does not mean the "first," but the "first (beginning) of"; this is especially the case when *أَوَّلُ* is in the adverbial accusative:

فِي صَيفِ أَوَّلِ الشَّهْرِ

without being the first of the month. Fur. (Zy.) 24, 1

كُفَّةُ الْإِسْلَامِ أَوَّلَ طَهْرِهِ

as the strength of Islam in the beginning of its appearance.
Hal. sir. 12, 7

وَلَكِنْ أَنْتَيْنِ يَذْكُرَانِي دَائِمًا وَسَيَذْكُرَانِي

أَيَّدًا أَوَّلَ اللَّيْلِ مِنْ كُلِّ عَدَمٍ

but two would always remember him every day at nightfall.
Hus. ayy. I, 137, 13

أَوَّلَ انْتِقَالِهَا إِلَيْهِ

when she was first brought to him. Hal. sir. 228, 10

لَمْ أَتِبَنَّكَ أَوَّلَ الْأَمْرِ

I did not notice you in the beginning.
Hak. ahl. 12, 9

أَوَّلُ جَبِيهِ إِلَى الدُّنْيَا

when he first came into this world.
Raf. wah. I, 32, 17

Note the following:

فِي أَوَّلِ الثَّلَاثِينَ السَّابِعِ عَشَرَ

in the beginning of the seventeenth century.
Manf. sha'. 161, 5

On the use of *أَوَّلُ*, see Vol. III.

§ 164 SECOND (2ND) THROUGH TENTH (10TH)

The units of the ordinal numbers, and ten also, take the *fa'il* pattern and are used as adjectives:

فِي الْيَوْمِ الثَّانِي

on the second day.
Gibr. I, 131, 1

الْبَيْتَةُ الثَّانِيَّةُ

the second phrase.
Maz. (Zy.) 1, 12

الْفَصْلُ الثَّلَاثُ

Third Chapter.
Rah. mul. 25, chapter heading

هَذِهِ الطَّبَعَةُ الثَّانِيَّةُ

this third edition.
Hal. sir. 65, 2

الْفَصْلُ الْمَعَاذِرُ

Tenth Chapter.
Hal. sir. 210, chapter heading

وَهُوَ مَا يَرَا فِي الثَّانِيَةِ الْمَعَاذِرَةَ

and he was still on the tenth blow of the series.
'Aww. (Br.) 12, 3

مِنْ الْجَسَابِ

Note the following expression:

كُلُّ أَتَيْنِ سِتِّمِ

every second of them.
Hal. sir. 257, 21

§ 165 ELEVENTH (11TH) THROUGH NINETEENTH (19TH)

In the compound ordinals eleventh through nineteenth, only the units take the ordinal form, contrary to the tens which remain unchanged. Both units have normal adjectival agreement.

Like their cardinal equivalents, these ordinals are considered as true compound numbers and, thus, are not declined; when they are in agreement with a defined noun only the first part, i.e., the units, take the definite article:

الْفَصْلُ الْخَادِي عَشَرَ

Eleventh Chapter.
Rah. mul. 82, chapter heading

لَمَّا رُقِيَ السَّاعَةُ الثَّانِيَةُ عَشْرَةَ

when it struck the twelfth hour. Din (Zy.) 3, 46

شَاعِرٌ قَوْنِيٌّ بَيْنَ شُعْرَاءِ الْقَرْنِ السَّابِعِ عَشَرَ

a French poet of the seventeenth century.
Manf. sha'. 7, 3

الْأَهْوَةُ الثَّالِثَةُ عَشْرَةَ

the thirteenth session.
Kurd. (Zy.) 28, 1

§ 166 TWENTIETH (20TH), THIRTIETH (30TH), ETC.

For these ordinals, the corresponding cardinal numbers are used, unchanged in both genders:

عَرَفْتُ أَكْثَرَ كَلِمَةٍ بَيْنَ كَلِمَاتِ

الْقَرْنِ الْعِشْرِينَ

They know the most important words of the twentieth century.
Musa (Zy.) 2, 25

الْمِثْمُ الْمِثْرُونَ بَيْنَ الشُّهُرِ

the twentieth of the month. Manf. mag. 90, 4

§ 167 TWENTY-FIRST (21ST), THIRTY-SECOND (32ND), FORTY-THIRD (43RD), ETC.

When joined to the ordinal units, the ordinal tens are coordinated by the conjunction *و*. The units behave as adjectives in their agreement with the noun to which they refer; the tens remain unchanged. Both, units and tens, take the definite article when defined:

فِي السَّنَةِ الْخَادِيَةِ وَالْعِشْرِينَ

in the twenty-first year.
Hak. ahl. 51, 3

الْفَصْلُ الْخَادِي وَالْعِشْرُونَ

Twenty-first Chapter.
Hal. sir. 380, chapter heading

الْفَصْلُ الثَّانِي وَالْعِشْرُونَ

Twenty-second Chapter.
Hal. sir. 398, chapter heading

فِي يَوْمِ السَّبْتِ الثَّانِي وَالْعِشْرِينَ

On Saturday, the twenty-third....
Manf. sha'. 278, 2

الْفَصْلُ الثَّانِي وَالْعِشْرُونَ

Twenty-third Chapter.
Hal. sir. 404, chapter heading

§ 168 DATES

In Arabic, expressions involving dates are so given that the first noun presents the temporal circumstance, i.e., the day, month, year. The noun is usually in the accusative, or genitive with the preposition *فِي*, unless the construction requires a different grammatical case (see examples below).

Any other specifications are either in the genitive or preceded by the preposition *بِ*. Cardinal numbers are used with days and years, the word for day, month, or year not being necessary:

١٩٤٦ م ٢٣ من فبراير من عام ١٩٤٦ the 23rd of February, 1946, Musa adab. 55,5

كان هذا اليوم يوم ٢١ أغسطس It was the 21st of August, 1902. Hus. ay. 1,126,11

من سنة ١٩٠٢ في يوم ٢٣ من فبراير في السنة the 23rd of February of last year. Musa adab. 54,18

The ordinal numbers are also used, at times, for the days:

في يوم السبت الثالث والخمسين في Saturday, the 23rd of May, 1655. Manf. sha'. 278,2

When the word 'يوم' is missing before the numeral, only the prepositional construction is used:

في ٢٧ ربيع أول في the 27th of Rabi' I, 1341. Rath. mul. 31,3

في ٢١ آب سنة ١٩٢٢ في the 21st of August of 1922. Rath. mul. 17,2

بدأت — في ٢٦ آذار ١٩١٧ It began...on the 26th of March, 1917, and continued till the 21st of April. Rath. mul. 317,22

وصل إلى بيروت في ٢٥ كانون الأول سنة ١٩١٩ He arrived in Beirut the 25th of December, 1919. Rath. mul. 341,1

Note the following case in which the numeral is in opposition to the noun:

في أواخر العام ١٩٤٩ at the end of the year 1949, Din (Zy.) 3,18

في اليوم التالي (٢٤ يوليو) on the following day (the 24th of July, 1952). al-Raf. (Zy.) 19,16

The specification of era, Christian or Muslim, is given by the appropriate relative adjective, *مسيحي* or *إسلامي*, which will be in gender agreement with

سنة "year"; it will thus be feminine singular but in the adverbial accusative and, therefore, grammatically undefined (see page 25f.):

سنة ١١٤٤ ميلادية The year 614 A.D. Hal. sir. 3,16

انتصر هرقل سنة ٦٢٥ Heracilus triumphed in 625 A.D. Hal. sir. 4,12

قد حج سنة ١١٩٧ He had performed the *hajj* in 1197 A.H. Rath. mul. 241,6

استولى عليها سنة ١١٩٧ He captured it in 1197 A.H., 1.e., 1782 A.D. Rath. mul. 241,19

Note the following:

لثمان خلن من شهر رمضان السنة الثانية من الهجرة On the eighth day of the month of Ramadan of the second year after the Hegira.... Hal. sir. 257,17

These constructions are more frequently used to express the *terminus a quo*: "so many days/years after...." For more information concerning them, see Vol. III.

§ 169 TIME OF DAY

The time of day is usually given with ordinal numbers following the word "hour." The expression is, if necessary, followed by an "accusative of specification" (or other equivalent) to give it a meaning equal to the English "A.M." or "P.M." (Sp.: *de la mañana, de la tarde*; Ger.: *vor-, nachmittags*).

الساعة الرابعة مساء Four P.M. Mah. qah. 64,18

يا لها من ساعة منكزة هذه الساعة O, abominable hour, that of three o'clock on Thursday, the 21st of August. Hus. ay. 1,131,12

إِذَا السَّاعَةُ هِيَ السَّاعَةُ عَشْرَةٌ
وَالْيَقِينُ
فَلَمَّا دُفَّتِ السَّاعَةُ الثَّانِيَةُ عَشْرَةٌ —

It was eleven thirty.
Din (Zy.) 3, 41
When it struck twelve....
Din (Zy.) 3, 46

إِنِّي أَنْتَبِرُهَا فِي السَّاعَةِ الثَّانِيَةِ لَمَّا

that it is eight P.M.
Gal. (Zy.) 21, 16

إِنِّي أَنْتَبِرُهَا فِي السَّاعَةِ الثَّانِيَةِ
مِنْ صَبَاحِ الْغَدِ فِي مَطْعَمِ رَاجِي
السَّاعَةِ الثَّانِيَةِ عَشْرَةَ أَهْلُ كَيْتَ وَكَيْتَ

I'll wait for her tomorrow
morning at seven o'clock
in Ragueneau's restaurant.
Manf. sha'. 70, 15

فِي السَّاعَةِ الثَّانِيَةِ أَنْهَبَ إِلَى
عَلَى وَفِي السَّاعَةِ الثَّانِيَةِ أَهْلُ كَيْتَ وَفِي
السَّاعَةِ الثَّانِيَةِ عَشْرَةَ أَهْلُ كَيْتَ وَكَيْتَ

At nine o'clock I go to
work, at ten I do such
[and so], at eleven I do
such and such.
Raf. wah. I, 55, 4

The hour may also be expressed with cardinal numbers:

قَالَ السَّاعَةُ الْآنَ ٢ — قَالَ

"What time is it...?" He
answered, "Twenty past
six." Manf. sha'. 83, 3

سِتُّ وَثَلَاثُونَ دَقِيقَةً

"Six thirty."
Manf. sha'. 83, 17

سِتُّ وَعِشْرُونَ دَقِيقَةً

"Ten to seven."
Manf. sha'. 90, 15

§ 170 REFERENCES

The page number in references is usually given with the cardinal number in the genitive following the noun for the page, which is either

a) in the accusative:

سُورَةُ النِّسَاءِ آيَتِي ١٥٧ وَ ١٥٨

The sura, "The Women,"
verses 157 and 158.
Hal. sir. 8, 22

رَاجِعِ الْقِسْمِ الْأَوَّلِ صَفْحَةَ ٥٩ فِي
الْجُزْءِ الْأَوَّلِ مِنْ هَذَا الْكِتَابِ

Refer to the first section,
page 59, in the first part
of this book.
Rah. mul. 63, 23

فِي الْجُزْءِ الْأَوَّلِ مِنْ كِتَابِي صَفْحَتَيْنِ

in the first part of his
book, pages 199 and 200,
on the margin of the book,
Life of Arzizale, by al-Damiri.
Rah. mul. 215, 17

سُورَةُ النِّسَاءِ آيَةُ ٤٨

The sura, "The Women,"
verse 48. Hal. sir. 8, 22

رَاجِعِ كِتَابِ دَرْجَتِيْمَ (حَيَاةَ مُحَمَّدٍ)

ص ١٣٥ وَتَمَّا بَعْدَهَا

Refer to Dermenthem's
book (*Life of Mohammed*),
p. 135 ff. Hal. sir. 10, 23

b) or in the nominative case:

سُورَةُ الرَّحْمَنِ آيَتَا ٢١ وَ ٢٢

The sura, "Ornamental
Work," verses 31 and 32.
Hal. sir. 176, 23

سُورَةُ الْحَجِّ آيَتَا ٥٢ وَ ٥٣

The sura, "The Pilgrimage,"
verses 52 and 53.
Hal. sir. 162, 23

In references consisting of two sets of numerals,
"from...to/through..." Arabic mentions the word for
page, etc., either

a) within the first member, and thus in the
accusative or genitive after the preposition *من* and
in the status constructus governing the numeral in the
genitive:

الْإِسْلَامُ وَالْمُحَرَّبَانِيَّةُ مِنْ صَفْحَةِ

١٢٥ إِلَى ١٢٢

Islam and Christianity, from
page 122 through 125.
Hal. sir. 576, 23

رَاجِعِ تَفْسِيرِ الطَّبْرِيَّاتِي الْجُزْءِ الْأَوَّلِ

صَفْحَةَ ٢٥٣ إِلَى ٢٥٧

Refer to the first part
of al-Tabari's *Commentary*,
pages 253 through 257.
Hal. sir. 582, 31

b) or preceding the preposition with the definite article in the nominative or accusative case:

سُورَةُ مَرْيَمَ الْآيَاتِ مِنْ ٢١

The sura, "Maryam," verses 29 through 33.

إِلَى ٢٢

Hal. str. 156, 73

سُورَةُ الدَّحْرِ الْآيَاتِ مِنْ ١

The sura, "The One Clothed in the Dathar," verses 1 through 7.

وَالِى ٧

Hal. str. 136, 23

IX VERBAL NOUNS

§ 171 THE INFINITIVE

The infinitive as an abstract verbal noun simply presents the name of an action. The action can even-
tually be attributed to complements—subject and ob-
ject. In both cases, the main difference between a
verb and an infinitive is that the infinitive has no
relationship to any specific temporal stage, not even
to the actual occurrence of the action expressed by
the infinitive itself. Any temporal determination
has to be given either by verbal tenses or with the
infinitive through adverbial modifiers.

A The infinitive or verbal noun is actually a
substantive and thus can be used with any of the
substantive's functions:

لِمَاذَا أَبْكَا؟
Gibr. II, 145, 16

Why this weeping?

سَفَكَ الدِّمَاءَ سَحْرَمَ
Shedding of blood is for-
bidden. Gibr. I, 132, 9

وَالدَّعَوْنَ بَيْنَ جُلُوسٍ وَوُقُوفٍ
while some of the guests
were sitting and others
standing. Nu'. 11q. 29, 14

لِذَاكَ تَكْرُتُ بِي هَذَا وَأَطَلْتُ
التَّكْوِيرَ
For this reason I have
carefully thought about
it. Hai. sir. 17, 23

Because of its nominal character, the infinitive
may take its complements as do other nouns, that is
to say, in the genitive case to express, e.g.,

a) the subject of the action, "the genitive
of the subject":

إِذَا شَعَرْتُ بِسُقُوطِ الْكِتَابِ

when I felt the book falling from my hand.

مِنْ يَدِي Manf. mag. 5,12

قَبْلَ بَرْقِ الشَّمْسِ

shortly before sunrise.

Gibr. II, 145, 12

بَعْدَ رُجُوعِي إِلَى مَانِيْلَا

after my return to Manila.

S. Din (Br.) 58, 8

قَبْلَ نَجِيئِي هُنَا

before my coming here.

Jabr. (Br.) 71, 19

جَهْلُ الْقَرَبِ بِحَقِيْقَةِ الْإِسْلَامِ

the West's ignorance of the reality of Islam.

Hal. sir. 12, 3

عِنْدَ صُورِهِمْ إِلَى السَّيْفِيَّةِ

when they went up to the ship.

'Aqq. (Zy.) 15, 29

^{b)} and its object, "the genitive of the object":

هَمْ بِإِذْخَالِ يَدِهِ فِي الصَّنَدُوقَةِ

He tried to introduce his hand into the box.

'Aww. (Br.) 17, 2

فِي تَدْرِيسِ هَذِهِ اللُّغَةِ

in learning this language,

Maz. (Zy.) 1, 2

بَعْدَ دُخُولِهَا

after entering it.

Nu'. 11q. 63, 10

وَلَكِنَّكَ تَعْمَلُ مَا لَا أَسْتَطِيعُ فَعْلَهُ

But you do things that I cannot do.

Nu'. 11q. 78, 12

Since there is no passive voice for the infinitive in Arabic equivalent to the English "to be done," the genitive of the object is used to express this type of construction:

لَمَّا عَلِمَ بِقَتْلِ رَجَعٍ

When he learned of his [father's] having been murdered, he went back.

Djir. tar. I, 108, 5

B On the other hand, in spite of its nominal character, the infinitive remains a verbal noun; it may thus take some of its complements as the verb does. However, this occurs only under certain circumstances.

The object of the infinitive is in the accusative case

^{a)} when the genitive already expresses the subject:

يَتَعَجَّبُ بَعْضُ النَّاسِ مِنْ ظُلْمِ تَحْوِيلِ الْحُرِّيَّةِ لِلنِّسَاءِ

Some people are surprised because of my asking the granting of freedom to women.

Q. Am. (Zy.) 5, 1

سَمِعْتُ دُخُولَهُ بَيْنَ حَيٍّ وَبَيْنَ ذَلِكَ أَلْبَسَتْ الْحَمِيرَ

since his entering half-dead into this poor house.

Gibr. I, 173, 11

أَيْكَلُ لَمْ تَنْقِضْ بَيْنَ فَكْلٍ بِإِخْرَاجِكَ إِيَّايَ مِنَ الْقَفْرِ

that you did not save me by taking me out of the bottle.

Hak. sul. 18, 9

وَلَمْ يَنْقِضْ لِحَمْدٍ رَجَاءُ فِي تَعْرِةِ الْقَبَائِلِ إِيَّاهُ

Mohammed no longer had hope that the tribes would help him.

Hal. sir. 197, 10

عَلَى أَمْرِ دُخُولِ الْقَوَاتِ الْأَمْرِيكِيَّةِ عِنْدَ الْمَدِينَةِ

following the American forces' entering of that city.

S. Din (Br.) 58, 8

وَلَكِنَّهُ غَائِبٌ عَلَى إِفْعَالٍ إِيَّاهُ فِي وَاقِعَةِ اللَّيْلِ

but he was angry because of my overlooking him on that night's case.

Hak yaum. 54, 3

لَمَّا نَقَضَ حُبُّهَا إِيَّايَ نَزَرَتْ وَاجِدَةً

Her love for me has not diminished in the least.

Manf. sha'. 239, 11

^{b)} when an infinitive should remain indefinite, e.g., in adverbial constructions; however, this seems to be found only when it takes a noun clause as an object (see Vol. III):

خَوْفًا أَنْ تَكُونَ النِّعْمَةُ الْجَدِيدَةُ
— خَوْفًا الَّتِي — fearing that the new life
which.... Manf. mag. 113,9

^(c) when the verb can take two objects in the accusative, its infinitive form may take one of them in the genitive and the other in the accusative:

وَلَمْ يَكُنِ الشَّهْوَى إِلْيَاسَ بِإِلَاحِ
الشَّيْخِ هَذَا الْغَيْرِ Father Ilyas, the priest,
was not satisfied with just
bringing such news to the
Sheikh. Gibr. 1,179,12

When the verb takes a prepositional construction as its object, the same construction may be used with the infinitive:

إِنَّا أَبَيْ خَوْفًا مِنَ الْحَبِ
I cry because I am afraid
of love. Manf. mag. 35,18

ثُمَّ أَقْبَى جِهْلَكُمْ خُطْبًا لِلدِّينِ
الْمَدِينَةِ Then your generation ar-
rived, yielding to the new
civilization.
Amin (Zy.) 7,11

أَلَمْ أَصْحَبْكَ بِالْإِنْحَادِ بِالْجَنِينِ
Haven't I advised you to
join the army?
Mah. zug. 46,9

The object of the infinitive is very frequently introduced by the preposition لِ (see page 286):

قَدْ كَانَ هَذَا الشَّيْخُ يَعْرِفُ مِنْ
هَؤُلَاءِ الشَّيَاطِينِ حَسْبَهُ لِلْعِلْمِ The old man knew how much
these young men loved to
learn. Hus. ayy. I, 53,16

فَسَكَتَ أَحْبَرًا نَا لِلْوَعَةِ
I kept silent, respecting
his sorrow.
Nu'. 11q. 32,5

إِنَّهُ لَمْ يَكُنْ أَحْسَنَ حِفْظًا لِلْقُرْآنِ
مِنْ تَلَابُيْهِ He had not learned the
Koran any better than his
pupils. Hus. ayy. I, 53,12

وَتَفْهِيمًا لِلْقُرْآنِ
and carrying out the Koran's
decision. Hal. sir. 362,1

^C Arabic makes very frequent use of the infinitive governed by a preposition in order to express ideas that in English require the use of the gerund, which is missing in Arabic; the meaning of the construction is given by the preposition used to modify the infinitive:

وَرَوْحُوكُمْ إِلَيْهَا تَجِدَنَّ السَّيِّدَ
هَاشِمَ يَا نَيْطَلَارَكْ and on your arrival [there],
you will find Mr. Hashim
expecting you.
Rah. mul. 31,1

قَدْ كَانَ سُرْهَى فِي خُرُوجِ الْخَزَنَةِ
يَعْلَى سُرْهَى فِي الْوُجُودِ إِلَيْهَا My joy on leaving Bahrein
was as great as when I
arrived there.
Rah. mul. 32,23

أَعْتَدَى بَعْدَ سُؤَالِ إِيَّاهُ شَارِعِ
الْقِسَاطِ He arrived, after having
asked, at al-Fustat Street.
Mah. gah. 54,14

اضْطَرَبْتُ نَفْسَ الْآخِرِ لَدَى سَبَاحِ
الْإِسْمِ The other [man] became
troubled at hearing the
name. Mah. gah. 43,10

عَدَا سَاعَةَ تَجِدُ عَرُوسَكَ فِي
أَنْتِلَارَكْ Tomorrow evening you will
find your bride expecting
you. Mah. gah. 130,18

حِينَ هُوَ يَسْفَرُ دَرَةَ الْحَجَرَةِ سَبَاحِ
وَالِدَهُ يُقُولُ لَهُ — When he was leaving the
room, he heard his father
telling him....
Mah. gah. 41,2

أَكَلَتْ أَنْتِلَارِيهَا إِلَيْهِ when she was first brought
to him. Hai. sir. 228,10

The infinitive in the accusative case as direct object of a verb and governing a genitive of the object is only used when both governing verb and infinitive have the same object:

لَمْ أَطْبِقْ أَنْتِلَارَ الضَّعِيدِ I could not wait for the
lift. Din (Zy.) 3,30

أَنْ لَا أَسْتَبِيعَ طَلِبَةَ أَمْرِكَ that I cannot accede to
your request before....
Din (Zy.) 3,40

§ 172 THE PARTICIPLES

The participles are verbal adjectives. They do not state the verbal action independently and abstractly as the infinitives do, but are always found in a dependent construction, attributed to a noun. The noun can be modified by the participle either as the agent or as having undergone the action of the verb. This is the point of departure from which the main distinction between active and passive participles is made.

In the following paragraphs, we shall attempt to distinguish the active from the passive participles. The reason for this division is that the active participle cannot be considered as the active counterpart of the passive participle.

The active participle always modifies the grammatical subject (the agent) of the verbal action and may show, as is the case with the participles of transitive verbs, a direct relationship between the noun subject and the object of the verbal action. The object is in the genitive of the accusative case, according to the participle's construction as a nominal or verbal form.

The passive participle modifies a noun which is, semantically, the object of the verbal action; however, it cannot show any syntactical relationship to the agent of the verbal action. Hence, the passive participle has become an adjectival form to a much greater extent than the active participle.

§ 173 ACTIVE PARTICIPLES

A As we have noted with adjectives, the participles are also frequently used in the syntactical function of a substantive, so that they lose their verbal characteristic more or less completely. In such cases of "substantivization," the participle will have to be considered as a true substantive, since its meaning and construction will follow substantival usages although its pattern will still be that of a participial form:

دَارِسُوْهُ نَاكُ الْفَنَاتِ
the scholars of those
languages. Amin duh. I, 305, 11

ACTIVE PARTICIPLES

بَعْضُ مُؤَرِّخِي الْعِلْمِ
some historians of science.
Amin duh. II, 9, 16

مُحَدِّثِي
my interlocutor.
Taq. (Zy.) 3, 13

كَانَ الرَّجُلُ مِنْ حَارِثِ الْأَرَضِ
He was a plowman.
Nu'. Kan. 19, 12

مَا كَانَ مِنْ رَاجِي أَنْ أَتَرَفَ
what I ought to know.
Nu'. 11q. 56, 6

This is also the case when the participles are used in the adverbial accusative:

دَاخِلٌ جَسَدِي
within me. Qud. (Br.) 49, 14

خَارِجُ الْكَهْفِ
outside the cave.
Hak. ahl. 34, 3

وَالرَّوَاتِي جَالِسَاتٍ تَسْمَعْنَ
وَلَوْلَا الْأَرِيَاخُ خَارِجًا
while the two women were
sitting listening to the
howling of the wind out-
side. Gibr. I, 156, 16

فِي طَرَفِهَا إِلَى الْخَارِجِ
on her way out.
Mah. zuq. 50, 3

The usual function of the participle is that of a verbal adjective modifying a substantive with which the participle agrees in gender and number:

فِي صَوْتٍ بَاكِ وَهَيْبٍ
with a weeping and fearful
voice. Hak. ahl. 76, 10

لَمَسْتُ شَيْخًا مُقْبِلًا
I saw someone approaching.
Maz. (Zy.) 10, 10

أَحَدُ أَصْدِقَائِهِ سَيَرَانُو الْخَلِيمِينَ
one of Cyrano's devoted
friends. Manf. sha'. 15, 5

B In modern Arabic there is a tendency to use the active participle in a verbal function with a meaning in the present or future; it is thus equivalent to an Arabic imperfect:

مَاذَا هُوَ صَانِعٌ؟	What could he do?
Mah. qah. 47,15	
مَا كَذَبْتُكَ ظَنًّا أَنَا بِكَاذِبٍ	I never lied to you and
الآن	I'm not lying now.
Hus. ayy. I, 61, 11	
كَأَنَّهُ قَادِمٌ السَّاعَةَ	as if he were coming this
	very moment.
Manf. sha'. 188, 4	
مَا أَظَنُّهُ حَاضِرًا بَعْدَ ذَلِكَ	I do not think he will come
	after this [time].
Manf. sha'. 26, 4	
أَنَّهُ سَابِرٌ بَعْدَ أَيَّامٍ	that he would depart some
	days later.
Hus. ayy. I, 138, 13	
لَكِنَّمَا آتِيَةٌ بَعْدَ قَلِيلٍ	but she will come presently.
Hak. sul. 62, 10	

It may have a past meaning, but only in a dependent position:

فَهِمَا أَنَا سَابِرٌ لَسْتُ شَيْئًا تَعِيلًا	While I was walking, I
	saw someone approaching.
Maz. (Zy.) 10, 10	
وَأَنْ كَانَ يَدْرِي مَا الْآخِرُ قَالَهُ	even though he knew what
	the other would answer.
Mah. zug. 46, 1	

§ 174 NOMINAL CONSTRUCTIONS

The participles derived from verbs that take the object in the accusative case may always be followed by the genitive of the object when it can be used according to the rules of genitive construction (see page 90ff.).

Moreover, the participle will be used only with the genitive of the object when it expresses the verbal action as a statement of a past action, and also when the participle is used as a substantive (see page 64f.):

مُؤَرِّخُو جَزِيرَةِ الْعَرَبِ	the historians of the
	Arabic peninsula.
Djir. tar. II, 225, 1	
مُؤَلِّفُو الْجُغُرَّائِيَّةِ	the geographers.
Djir. tar. II, 239, 1	
سَنَفَقُوا الرُّسَائِلَ	the letter writers.
Djir. tar. II, 151, 1	
هَذَا أَبَانِي السَّاعَةِ قَاتِلُ جَارِكُمْ	Now Heaven has revealed
وَأَخِيكُمْ	the slayer of your neighbor
	and brother. Gibr. I, 198, 18
مَنْ قَاتِلُ هَذَا الْقَتِيلِ؟	Who is the composer of
	this poem?
Raf. wah. I, 120, 18	

(On the paraphrasing of the genitive construction by a prepositional phrase with *مِنْ*, see page 274.)

§ 175 PARTICIPLES WITH PRONOUN SUFFIXES

When the complement of the participle is a suffixed personal pronoun, it is always assumed to be in the genitive case; however, this can be seen only with the plural forms of the participle, which are in the construct state without the dual or plural endings *نِ* or *نَ*:

أَنَا مَخْلُصٌ	I have freed you.
Hak. sul. 17, 4	
أَنْتِي لَقَاهُزْهَا فِي التَّيْبَانِيَّةِ	I shall conquer it in the
	end. Nu'. 119. 81, 7
أَنْتِي صَدِيقٌ	I believe you.
Hak. ahl. 75, 10	

With plural forms:

أَنْتُمْ هَبَّطْتُمْ مَكَانًا قَاتِلُكُمْ هَارِبُونَ	If I settled down in a
	place everybody would flee
وَتَارِكُونَ لِي	and abandon it to me.
Hak. ahl. 80, 11	

يَقُولُ بِفَضْلِهِ

speaking in favor of his
killers. Gibr. III, 23, 16

أَحْتَقِرُ مُضْطَّهِدِيكُمْ

I despise your persecutors.
Gibr. II, 144, 8

أَلَسْتُ مِنْ يَوْمٍ عَارَفُوكَ أَتَّكَ

Aren't you whom those who
know you say you are?
Nu'. 11q. 71, 4

تَضْطَّهِدُ سَجِيئَهَا وَمُخْلِصِيهَا

They persecute those who
would love and deliver
them. Gibr. I, 184, 17وَأَنْ كَانَ قَاتِلُو مِنَ الشَّرِكِينَ
الْكَافِرِeven though the ones who
said it were infidel
polytheists.
Far. (Zy.) 17, 18

§ 176 VERBAL CONSTRUCTIONS

The use of the verbal construction is necessary when the use of the genitive is not permitted, e.g., when the object does not follow immediately after the participle:

أَسْمِعْ أَنتَ صَرَاحَ ظَنِّي وَتَوْبِلَ

Do you hear my heart's
cry and my spirit's tra-
vail? Gibr. I, 144, 13

مَا أَتَانَا بِبَالِيَيْنِ مِنْ ذَلِكَ

You will never get a part
of what you want.
Hus. ayy. I, 152, 10

بَعْضُ مَا تُرِيدُ إِنِّي عَاكِرُ لَكَ فُكْرًا جَبِيلًا

I thank you very much for
your affection for him.
Manf. mag. 76, 17

كَانَ إِلَّا خَشِيدِي لَا يَرَانِ حُصَيْنًا

al-Ikhshidi remained with
his eyes fixed on him.
Mah. qah. 104, 17

Thus, *لَا* should be considered to function as an accusative in the following cases:

لَا أَدْرِي مَا هُوَ صَانِعٌ بِي

I don't know what he will
do to me.
Manf. mag. 41, 3

فَمَاذَا أَنْتَ صَانِعٌ؟

What are you doing?
Hak. (Br.) 40, 27

وَمَا هُوَ فَاعِلٌ بِأَمَالِي وَشَهَوَاتِي؟

What is he doing with
those hopes and passions?
Nu'. 11q. 100, 8

مَاذَا أَنْتَ صَانِعٌ إِذَا؟

What will you do then?
Hak. sul. 17, 12

When the participle must remain undefined, e.g., when used in the adverbial accusative, it also takes the object in the accusative case:

عَادَ الشَّابُّ نَحْوَ الدِّيْفَةِ سَائِرًا

The youth walked toward
the town, concealing his
features in his cloak.
Gibr. I, 136, 3

وَجْهَهُ بِأَثَرِيهِ

He stared at the beautiful
peasant girl with his
mouth agape.
Hak. yaum. 22, 6

يَنْظُرُ إِلَى الْغُلَامَةِ الْحَسَنَاءِ

فَأَمْرًا فَاةً

وَلَمْ يَزَلْ بِأَسْطَلِ يَدَيْهِ رَافِعًا
رَأْسَهُ إِلَى السَّمَاءِHe did not stop stretching
out his hands and raising
his head toward the sky.
Manf. mag. 50, 3

قَالَ حَاتِرًا رَأْسَهُ بِهَيْدَرٍ

He spoke, gently shaking
his head. Gibr. I, 160, 5

عَمْرٌ لَقِيَ بِالْأَمْرِ إِلَى —

Without paying attention
to.... Hus. (Br.) 96, 12

انْتَصَبَ الْجُنْدُ حَوْلَ سَيْفِيْنِ

Soldiers stood about him,
grasping swords and holding
lances aloft.
Gibr. I, 127, 3

In the instance cited immediately above, the participle then may also be followed by personal pronouns used as objects:

أَنْ يَرَفَعَ بَصْرَهُ إِلَى أَبِيهِ مُتَحَدِّيًا
أَبَاهُ

to raise his eyes to his
father, challenging him.
Tal. (Br.) 124, 14

مُحَدِّثًا أَبَاهُمْ

telling them.
Gibr. I, 207, 2

and also, e.g., as predicate in a nominal sentence:

(هُوَ أَيْضًا —) سَمِعَ أَبَاهُ ل —

(He also...) examines it
closely in order to....
Hal. sir. 39, 24

The object is found in the accusative case when the participle has the meaning of an Arabic Imperfect — present or future:

فَالْتَوَرَّحَ لَيْسَ نَاطِلًا فَتَحَسَّبَ بِهِ
هُوَ أَيْضًا نَاقِدٌ لِمَا يُنْقَلُ سَجَسَ
إِبَاهُ لِغَيْرَةِ مَا يَنْظُرُ عَلَيْهِ مِنَ
الْحَقِّ

for an historian does not
just translate, he also
closely examines what he
translates in order to
know the truth contained
therein. Hal. sir. 39, 24

تَكُونُونَ — جَائِدِينَ نَهْرَ

الْحَقِّ

You would be...repudiating
the light of the truth.
Gibr. I, 195, 4

لَا أَلْقَسُ يَتَنَبَّسُ لَهَا أَنْ تَدْرِكَ
الْقَمَرَ وَلَا أَلَيْلُ شَائِبُ الْتَهَارِ

The sun should not over-
take the moon nor the
night pass the day.
Hal. sir. 151, 2

فَهَلْ أُنْتُمْ سَامِعُونَ صَوْرَانَا؟

Will you listen to our
cries? Gibr. III, 74, 17

يَشْمُرُ كَأَنَّهُ لَا يَسُ ثِيَابًا مِنْ —

and he feels as if he were
wearing garments of....
Raf. wah. I, 47, 12

and only rarely when it refers to past circumstances:

أَمُّهُ شَائِبُ عَصْرِ الْحَضَارَةِ الْخَبِيرَةِ
الْإِغْرَاقِيَّةِ — أَمْ هُوَ لَا حَقَّ عَصْرِ
هَذِهِ الْحَضَارَةِ

whether this preceded the
age of the Egyptian
Pharaonic culture, or
followed it.
Hal. sir. 66, 12

Frequently, both constructions (genitive and accusative) will be possible; it then is a question of stylistic appreciation⁷⁴:

الْمُؤْمِنُ الصَّادِقُ الْإِيمَانُ بِاللهِ
يَشْمُرُ بِنَفْسِهِ أَثْنَاءَ صَلَاةٍ —

The believer, sincere in
his belief in God, feels
within himself during
prayer....
Hal. sir. 526, 3

The participles frequently express their direct object by means of the preposition لـ:

الْكُتُبُ الْمُقَدَّسَةُ السَّابِقَةُ لِلْقُرْآنِ

the holy books prior to
the Koran.
Hal. sir. 30, 16

الْمُتَعَمِّقُونَ لِلرَّسَائِلِ

the letter writers.
Djir. tar. II, 151, 2

كُنْتُ فِي الدَّيْرِ رَاحِيًا لِلْفَرِّ

I was in the convent
taking care of the cat-
tle. Gibr. I, 187, 21

هَلْ أَنْتَ فَاهِمٌ لِمَعْنَى التَّنَبُّسِ؟

Do you understand the
wonder of the function
of breathing?
Nu'. liq. 77, 7

كَانَ سَيِّدُنَا سُجَّيًا لِهَذَا الرَّجُلِ

The school teacher loved
this man.
Hus. ayy. I, 113, 5

إِنَّ الْفَارِثَ لِلتَّيْنِ لَتَدْعِيهِ
قُوَّةُ الْخَارِثَةِ فِي —

The reader of al-Mutanabbi
will be astonished by his
extraordinary power in....
Musa adab. 29, 9

The participles may take the same prepositional phrases as the verbs from which they are derived, either to express the object or a prepositional modification of the verbal action:

74. On the use of the article with adjectives in the construct state (adjectival annexation), see page 107f.

وَالِدُكَ نَاطِرٌ آلَانَ إِلَيْنَا

Your father is now looking
at us. Gibr. (Zy.) 8, 13

هُوَ وَائِي بَاتَنَ —

He is sure that....
Hus. ayy. I, 39, 14

وَكَمْ أَنَا مُتَنَاتِي إِلَيْكَ لِغَاةِ أَبِيكَ

بِشَخْصِكَ

How much I longed to see
your father in you!
Gibr. II, 17, 8

عَلَى حَذَرٍ مَا أُخْبِرْتُ أَنَّهُمْ قَاعِلُونَ

بِكَ هُنَا

as I have been informed
that they are doing with
you here. Nu'. liq. 91, 15

لَا أَدْرِي مَا هُوَ صَانِعٌ بِي

I don't know what He will
do with me.
Manf. mag. 41, 3أَنْ تَغْنِي يَدُكَ الْكَافِيَةُ عَلَى
هَذَا التَّقْدِيرِ الْحَرِيرِيِّ الْجَمِيلِthat you open the hand
which holds this beautiful
silken handkerchief.
Manf. sha'. 225, 5

هَذَا سَخَائِفٌ لِلْعَاقِلِينَ

That is contrary to the
law. Hal. sir. 317, 4

§ 177 THE PASSIVE PARTICIPLE

As we have already mentioned, the passive participle cannot be considered as the passive counterpart of the active participle; hence, its development in meaning and use must be studied together with the meanings and uses of the passive voice of the verb, but independently from the particles of the active voice.

The passive participle as a verbal adjective expresses a verbal action attributed to the object without regard for the agent of the action. Like the verb in the passive voice, the passive participle has only the function of expressing the verbal action as a status or condition inherent in a substantive. Hence, the passive participle has developed its adjectival character to a much greater extent than has the active participle. For practical purposes (but

nevertheless improperly), we shall call this substantive either the passive subject or the logical object.

It is also improper to make the general statement that the passive participle is equivalent to a past participle in import, since it very frequently has a meaning that we may consider equivalent to that of the resultative perfect (see Vol. I, § 18).

However, this does not cover all the possibilities of its uses, for the passive participle is also quite often the equivalent of a Latin *gerundivum*.⁷⁵

For more information on the various meanings of the passive voice, see Vol. I, § 16.

A The passive participles of verbs which, in the active voice, take their object in the accusative case have regular adjectival agreement with the nouns which they modify, i.e., in gender and number and also in case when they are used in an attributive function:

جَاءُوا بِهِ مَحْمُولًا

They carried him.
Mah. qah. 36, 4

شَيْءٌ مُحْتَمَلٌ

a bearable thing.
Mah. qah. 151, 9

حَقٌّ يَخْبِي اللَّهُ أَمْرًا كَانَ

مَحْمُولًا

until God determines what
has to be done.
Mah. zuq. 40, 4

75. The Latin *gerundivum* is a passive verbal adjective with future meaning, frequently with the connotation of necessity, e.g.,

يَالَهَا بِشِ سَاعَةٍ مُتَكْرِّةٍ

O *abominanda* hora! (O abominable hour!) Hus. ayy. I, 131, 12

الْيَوْمَ الشَّهِيهِ

Memoranda dies (day to be remembered). Hus. ayy. I, 68, 15

أَنْ كُلَّ آتَوِي يَوْمَ الْيَاسَةِ

جَزِي بِأَعَالِهِ

That every human being will be rewarded on the Day of Resurrection according to his deeds. (unusquisque retribuendus) Hal. sir. 8, 15

النَّبْرُوحُ مَوْضِعُ أَمَامِ الْخِيَمَةِ

The camel litter had been placed in front of the tent. Hal. sir. 356,5

كَانَ بِهَا مَحْفُورَةٌ مِثْلُ يَوْمَيْنِ

as if it had been inscribed only two days before. 'Aww. (Br.) 19,25

مَنْهُ كَتَلُ كُلِّ شَيْءٍ، مَقَامُ رِجْلَيْهِ فِي يَدِ الْفَاتِيحِينَ

It was like any precious thing that fell in the conquerors' hands. Amin duh. I, 81,14

The passive participles of verbs which, in the active voice, take two nouns in the accusative may also retain one noun in the accusative while the other will become the governing noun with which the participle will agree in gender and number:

فَلَقَدْ قَطَبْتُ حَيَاتِي كُلَّهَا مَحْرُومًا لَدَى عَطْفِ الرَّأْيِ وَمَنَانِهَا

for I have spent all my life deprived of the bliss of a woman's affection and love. Manf. sha'. 181,11

أَخْرَجْتُ بِهَا جَرَّةً صَغِيرَةً مَلُوءَةً خَمْرًا

She drew from it a small jar filled with wine. Gibr. I, 159,3

(رَأَى) حَيْضًا مَلُوءًا مَاءً

(He saw) a basin full of water. Manf. mag. 20,15

وَأَنْ كُنَّا مَحْرُومِينَ سَعَادَةِ الْحَبِيبِ وَحَنَانِهِ

even if we are deprived of the bliss and happiness of love. Manf. sha'. 140,2

The passive participle may govern a substantiv in the genitive case, which will introduce a determinative to its meaning:

وَقَفَ أَمَامَهُ كَتُوفُ الْيَدَيْنِ

He stood before him with his arms crossed. 'Aww. (Br.) 11,23

A prepositional phrase of instrumental meaning

may introduce the agent of the action, which is otherwise not allowed with the passive voice (see Vol. I, § 16)⁷⁶:

وَلَكِنِّي كُنْتُ مَقْدَامًا بِالْكِتَابِ

but I was guided by the book. Maz. (Zy.) 1,22

وَطَبِيعِي أَنْ تَحُلَّ هَذِهِ الْوُجُوهِ مَجْهُولَةٌ مِنَ النَّاسِ

and it is natural that those regions remain ignored by men. Hal. sir. 72,6

عَاقِبَ سَمْدُونًا بِأَلَا مَالِ الْكِبَارِ

He lived obsessed with great hopes. Mah. qah. 15,10

قَالَ مَدُونًا بِرَبِّهِ إِلَى شَيْئَانِ —

He said, urged by a feeling of disdain.... Mah. qah. 5,21

In addition, a substantive in the genitive case governed by the passive participle may introduce the agent:

كُلُّ مَا لَا يَدُخُلُ فِي مَحْرُوفِ الْعَقْلِ

everything that is not known by the intellect. Hal. sir. 112,7

أَنَّ الشَّمْعِيَّةَ لَمْ يَكُنْ عَقِيدَةً مَحْدُودَةً التَّعْلِيمِ

that the *Shu'Albiyya* was not a faith delimited by a doctrine. Amin duh. I, 59,11

أَلَسْتُ سِدْرَ رَبِّ الْكَرِيمَةِ ؟

"I am a newspaper reporter, am I not?" Mah. qah. 93,10

76. A noun in the genitive case may also introduce the agent with verbal adjectives of passive meaning (e.g., pattern (مُعَيَّلٌ) :

أَنَا هُوَ الْعَلَبُ الْبَشَرِيُّ أَسِيرُ النَّاسِ وَفَيْلٌ شَرِيعَ الْإِنْسَانِ الْفَرِيقِ

I am the human heart, prisoner of matter and victim of laws of earthly man. Gibr. II, 114,13

هَذَا الْعَسَدُ يَتَّقِي أَبَدًا قَيْلَ الشُّرُوقِ وَالْمَغْرِبِ

The body will forever remain a victim of longing and separation. Gibr. II, 129,11

B Passive participles are very frequently used in a substantival capacity, in which case they are in the masculine singular governing a substantive in the genitive case with a specifying function:

عَلَى مَالُوفٍ عَادِيَةٍ
Tal. (Br.) 123,3
as he was accustomed to.

عَلَى تَوَفُّرٍ جَهْدِهِ
in spite of his [great]
effort. Tal. (Br.) 124,12

لِغَيْرِ سَبَبٍ سَوَى جُرْدٍ رَقِيَةٍ فِي
—
For no other reason than
his mere desire for....
Q. Am. (Zy.) 5,12

إِنْ جُرْدٌ النَّحَاةِ لَا قِيَمَةَ لَهَا
Naked life is worthless.
Hak. ahl. 99,16

رَجُلٌ خَائِلٌ مَعْدُومٌ النَّحَاةِ
a sluggish man, devoid of
life. Mah. zug. 45,9

C The passive participles of verbs which, in the active voice, take their object as a prepositional phrase are used in the masculine singular followed by the preposition governing a suffixed pronoun that refers to the noun modified by the participle. These are the so-called impersonal constructions of the passive participles. Although having adjectival agreement in case and grammatical determination, they are not so characterized in gender or number, since these are always masculine singular, as stated previously:

رَجُلًا غَيْرَ مَوْثُوبٍ فِيهِ
a man *persona non grata*.
Rath. mul. 51,6

أَتَتْهُمُ مَائُونٌ لَيْسَ فِي السَّفَرِ
that they had been permitted
to depart. 'Aqg. (Zy.) 15,26

(أَنْ) نَحَطْنَ يَكْيَانٍ مَعْتَرِفٍ بِهِ
to obtain recognition.
Bat. (Zy.) 12,3

سَقَطَتْ عِنْدَ سَمَاعِ الْخَبَرِ مَعْنِيَهَا
Upon hearing the news,
she fainted.
Manf. mag. 247,17

يَا أَيُّهَا الْجُنْدِيُّ الْمَكْدُومُ عَلَيْهِ
—
Oh you soldier, condemned
by the tyrannical laws of
man to.... Gibr. II,143,5

Although it very seldom happens, there is always the possibility of the participle's being influenced by the gender and number of the substantive:

أَكْثَرُ أُمَمِ النَّصْرَانِيَّةِ يَكْرَأُونَهَا فِي
اللُّغَاةِ الْمَرْجُومَةِ إِلَيْهَا
The majority of the Christian
peoples read them in the
languages into which they
had been translated.
Djlr. tar. II,18,14

Some passive participles at times may lose their necessary attachment to the prepositional determination; in these cases, they still retain their meaning, even after the omission of the prepositional phrase:

سَيَأْتِي الْمَادُونُ عَمَّا خَلِيلِ
The official [of the court]
will come shortly.
Mah. qah. 113,6

بَابُ الْبَيْتِ (بِ)
chapter of the subject [of
a nominal sentence].
Hus. ayy. I,75,8;11

(On the use of the passive participle of رَجَعْتُ, "to find," see Vol. I, § 2. For the passive participle followed by a noun in the nominative case, see Vol. III.)

X PERSONAL PRONOUNS

§ 178 PERSONAL PRONOUNS

Arabic does not always make use of the personal pronouns with the same frequency nor in the same way as required in English for a clear understanding of the idea expressed.

A In the nominal sentence, the personal pronoun in the function of the subject is always expressed, since it is a necessary component of the syntactical structure of the sentence:

هِيَ مُتَلَفَةٌ عَلَى فُرَاشِهَا
She was lying on her bed.

Hus. ay. I, 120, 14

أَنَا بِصَدِّيقِكَ
I am not your friend.

Manf. sha'. 109, 14

مَنْ أَنْتَ؟
Who are you?

Hak. ah1. 33, 14

In the verbal sentence, however, the verbal form clearly gives the designation of the person or persons intended as subject of the verbal action; thus, the personal pronoun is usually omitted as being unnecessary for the comprehension of the sentence. In fact, when the personal pronoun is used, it frequently has an emphatic function required by either syntactical or stylistic reasons:

مَا تَقُولُ فِي ذَلِكَ؟ — أَقُولُ إِنَّ
هَذَا الرَّاعِي يَتَكَلَّمُ هَرَاءً لَا أَفْهَمُ
مَا يَقُولُ — أَنْتَ لَا فَهِمْتَ شَيْئًا
سِوَى أَنِّ — وَأَنْتَ عَادًا فَهِمْتَ
يَنْهَ
"What do you say about this?"... "I would say that the shepherd is making idle talk, but I do not understand what he says."... "The only thing you understand is..." "What do you understand?" Hak. ah1. 22, 6 ff.

لَا تَكُنْ أَنْتَ أَيْضًا رَجُلًا خَفِيرًا

Don't you be vulgar, too.
Hak. sheh. 137, 2

B Instead of expressing the actual subject of the action when dealing with qualities, experiences, or feelings, Arabic frequently makes use of the word *نَفْسٌ*, "soul" or "spirit," with a personal suffix (that refers to the actual subject)?

أَنْكَرْتُ نَفْسَهُ نَفْسَهُ

He did not recognize him^{self}.
Manf. mag. 130, 19

أَمَّا الْوَرَأَةُ الَّتِي تَتَلَقَّ بِرَجُلٍ لَا

تَرْضَى نَفْسَهَا بِمَعَارِفِهِ فِ—

The woman who must suffer
a man whose association
she does not like....
Q. Am. (Zy.) 5, 25

إِنِّي أُعْطِيكَ مَا تَشْتَهِي نَفْسَكَ

I'll give you anything
you want. Hak. sul. 19, 1

(On the use of *نَفْسٌ* as a word for a reflexive expression, see page 140.)

A suffixed personal pronoun after a verb that has the same pronoun as subject is also frequently used as an expression of a reflexive action; this construction is especially common in some circumstantial clauses (see Vol. III) and also in some asyndetical noun clauses (see Vol. III):

عَلَى أَنْتِ رَأَيْتِي مُضْطَرًّا

but I saw myself obliged,
Hak. sir. 20, 6

مَا رَأَيْتِي ظَنَنْتُ كَمَا أَرَانِي الْآنَ

I never say myself as I
do now.

Hus. 'ala. II, 53, 10

سَيِّدَ أَيَّامٍ حَسْبَتِي أَدْرَكْتُ سِرَّ
ذَلِكَ التَّغْيِيرِ

For some days, I have be-
lieved myself in possession
of the secret for this
change. Nu'. (Zy.) 33, 16

77. It goes without saying that *نَفْسٌ* is often used with its basic meaning of "spirit," "soul":

حَدَّثَنِي نَفْسُهُ —

His heart told him....
'Aw. (Br.) 17, 21

C The pronouns of the first and second persons which refer to the parts involved in direct speech always agree in number—and the pronoun of the second person also agrees in gender—with the persons, personified animals, or inanimate objects to which they refer. These pronouns do not require the noun to be mentioned in advance. Any adjective in attributive or predicative relationship to the pronoun will agree with it in gender and number:

أَرَأَيْتَا يَا سَيِّمُونْ خَيْرًا مِنْ هَؤُلَاءِ

"Maimun [a goat], do you
think we are better than
they?" Sib. (Br.) 114, 19

يَا سَيِّمُونْ حَيْبٌ أَنْ تَكُونَ أَكْثَرَ مَلًّا
وَأَنْ تَرْضَى بِمَا نَحْنُ فِيهِ

"Maimun [a goat], you must
be more sensible and be
contented with our situ-
ation." Sib. (Br.) 114, 22

مَا أَجْمَلِكَ أَيَّامَهَا الْأَرْضَا

How beautiful you are,
O Earth! Gibr. III, 215, 2

مَا أَنْتِ أَيَّامُهَا الْأَرْضُ وَمَنْ أَنْبَا

What and who are you, O
Earth? Gibr. III, 219, 13

In modern Arabic, the personal pronoun of the second person plural is frequently used in certain expressions of greeting or in more formal ways of speech even when referring to a single person. This usage, however, seems to be restrained to the suffixed form of the pronoun:

الْإِسْتِغْنَاءُ سَالِمُ الْإِيخْشِيدِي

Dr. Salim al-Ikshidi!...

السَّلَامُ عَلَيْكُمْ

Greetings! Mah. qah. 31, 19

السَّلَامُ عَلَيْكُمْ يَا أَخِي

Greetings, brother!
Mah. zuq. 224, 19

وَرَدَنِي كِتَابُكُمْ الْكَرِيمُ النَّسِيُّ بِخُصْرَائِهِ
إِلَى الْبَحْرَيْنِ وَأَنْكُمْ مَرِيضُونَ الْبُيُوتِ
إِلَى طَرْفِنَا — طَالَمَا كُنْتُ نَشْفَا
لِلْقَائِمِ

your distinguished letter
announcing your arrival in
Bahrein, and that you have
decided to visit our re-
gion...we have been de-
sirous of meeting you for
a long time.
Raih. mul. 30, 14 ff.

D The personal pronouns of the third person, however, do not offer the same regular uses as those of the first and second. In their agreement with the nouns to which they refer, they follow certain patterns of usage very much like those of the demonstrative pronouns (see page 46f.).

The dual form of the third person is always used when the pronoun refers to a noun in the dual or to two nouns in the singular:

هَـمَا أُمُّهُ وَهَـذَا الصَّبِيُّ

The two are his mother and the boy.
Hus. ayy. I, 137, 14

فَيَكَانِ أَحَدُهُمَا سَيِّئًا

(Two cats) One of them was fat.
Raf. wah. I, 56, 4

The pronoun of the third person masculine singular is used when referring to persons, animals, or inanimate things which are of masculine gender and singular in number.

That of the third person feminine singular can refer not only to a feminine singular noun but also to a plural noun designating animals or inanimate objects:

هَلْ فِـيْهِ الْقِـمَاتُ هِيَ الدِّانُ

Are the attributes the essence itself?
Amin duh. III, 29, 7

أَقْرَبُ الصَّفَحَاتِ إِذَا هِيَ بَيْضَاءُ

I turn the pages and lo, they are white and empty.
Jabr. (Br.) 75, 14

وَمَا هِيَ يَلِكُ الْخَيَالَاتِ وَالْأَحْلَامُ

and what were those images and dreams? Nu'. liq. 100, 1

كُتِبَ الْأَدَبُ هِيَ كُتِبَ مَقْدَمُهُ

The great books of literature are holy books.
Musa adab. 9, 15

أَنَا بَعْضُهَا فَكَانَتْ أَصْوَاتُ بَيْكَةٍ

Some of them were really the voices of the cocks.
Hus. ayy. I, 7, 13

Only seldom do we find the personal pronoun of the third person feminine singular referring to a broken plural designating persons:

الْأَزْهَارُ الَّتِي تُحِبُّكَ حَبِيبَةُ الْأَطْفَالِ
عِنْدَ نِسَائِهَا⁷⁸

flowers which love you as children do the breast of their mother.
Gibr. II, 162, 2

Nouns which, strictly speaking, do not designate human beings or inanimate objects may be referred to with the personal pronoun of the third person masculine plural or feminine singular:

لَا يَلَايَكُ لَا تَبْكِي إِنِّي أَبْهَى رَقِيعَةً
رَقِيعَةً لَا تَتَحَمَّلُ الْبُكَاءَ

for angels never cry. They are most delicate, they cannot tolerate tears.
Hak. ahl. 133, 1

أَلَا يَكُنُ نَزَلًا مِنَ السَّمَاءِ؟

Are they angels come down from heaven?
Gibr. I, 132, 9

E The plural forms of the pronoun are generally used only in reference to persons, and any verb or adjective agreeing with them will follow the rules for agreement of a sound plural referring to persons (see page 56):

الْفُقَرَاءُ وَالسَّائِكِينَ وَالْمُظْلُومِينَ
هُمْ أَهْلُ وَشْيَعِي

The poor, the humble, and the wretched, they are my relatives and my family.
Gibr. I, 184, 10

أَنَا الْفَلَسِيفَةُ فَنِمَ يَحْقُقُونَ
السَّائِلَ بِحَقِّ سَمَرٍ

As for the philosophers, they investigated the question in an abstract way. Amin duh. III, 18, 3

بِالْإِسْتِغَاغِ إِلَى أَخَوَاتِي وَهْنٍ يَتَمَنَّى

listening to his sisters singing. Hus. ayy. I, 26, 4

لَيْسَ لَهُمْ يَأْخُذُونَ عَلَيْهِمْ مِنَ الْكُتُبِ

for they learn from books.
Hus. ayy. I, 75, 4

78. Agreement in this instance might have been altered through attraction by the word "flowers."

Note the agreement with the noun of both adjective and personal pronoun:

إِلَى عَادَاتِ الْأُمَمِ الْآخَرَى
وَتَقَالِيدِهِمْ
according to the customs
and traditions of other
peoples. Amin duh. I, 106, 10

The plural forms are also found when referring to nouns usually applied to persons even if they are figuratively used with inanimate things:

الْبَنَاتُ النِّسَاءِيَّةُ أَحْبَابُ لَا يُعْرَفُ
لَهُنَّ أُمٌّ
The Semitic languages are
sisters [derived] from an
unknown common mother.
Djlr. tar. I, 42, 7

Only very seldom is the plural form of the pronoun of the third person used to refer to inanimate objects; in these cases, only the feminine form seems to be found:

أَنَّ الْأَمَانَةَ مِنَ الْبِرِّ وَالْبِقَاعَةِ هِيَ
كَأَنَّ هَذِهِ الْأَخْلَاقَ وَكُلَّهِنَّ
دَرَجَاتٌ لِمَقَرِفَةٍ وَاحِدَةٍ
that trust originates in
piety and integrity. It
is the perfection of these
virtues; and they are all
steps toward the one Re-
ality. Raf. wah. III, 12, 15

بِرُّ الْوَلِيِّ أَمَانَةُ الْكَلْبِ الْخَادِرِ
وَقِيَّةُ النَّحِيبِ أَمَانَةُ الْكَلْبِ الْكَرِيمِ
وَالثَّانِيَةُ أَمَانَةُ الْكَلْبِ الْغَالِي وَهِيَ
أَسْمَاءُ
The piety of the child is
the trust [founded on] the
well-bred character; the
integrity of a lover is
the trust of a noble heart;
but there is still the
third [category of trust],
the trust of a superior
character, and this is the
most sublime of all.
Raf. wah. III, 13, 1

نِسَاءُ إِذَا انْقَسَمْنَ فِي الْبَحْرِ
جِيلٌ إِلَى أَنْ الْأَمْوَاجُ تَتَخاضَعُ
وتخاصم على بعضهن
When women plunge into the
sea, I imagine that the
waves are quarreling or
fighting with each other.
Raf. wah. I, 48, 18

F The pronoun of the third person singular suffixed to a verb is frequently omitted when its function and relation within the sentence is clear enough to make its use necessary:

قَدْ كَشَفْتَ عَنْ رَأْسِهَا مَا كَانَ
مِنْ عَادَتِهَا أَنْ تَعْمَلَ
She had uncovered her head,
which was not her custom.
Hus. ayy. I, 123, 3

إِنْ لَمْ يَعْمَلْ فَبُورٍ مِنَ الْبَهَائِكِينَ
لَسْتُ أَنْتُمْ
If he does not do it, he
is irretrievably lost.
Hak. sheh. 142, 6

لَسْتُ أَنْتُمْ
I do not understand it.
Hak. sheh. 143, 8

لَا خَطَرَ لِي أَنْ أَعْمَلَ
It had not occurred to me
to do it.
Maz. (Zy.) I, 35

إِنَّهُ يَتَزَوَّجُ زَوْجَ عَلِيٍّ
هُوَ أَيُّهَا الرَّجُلُ قَبْلُ لَكَ
He was getting married
without their knowledge.
Mah. gah. 112, 6

خُذْ أَيُّهَا الرَّجُلُ قَبْلُ لَكَ
Take it, Man, for it be-
longs to you.
Manf. sha'. 60, 12

At times, the pronoun seems to be equivalent to a demonstrative:

أُولِيمةً هِيَ
Is that a banquet?
Manf. mag. 89, 10

هُوَ مَكَانِي أَصْنَعُ فِيهِ مَا شِئْتُ
That is my place, I will
do in it as I please.
Raf. wah. III, 6, 5

G Usually the pronoun refers to a noun which has already been mentioned; it may, however, also refer to one still to be introduced:

أَنَّهُ حَقًّا لَشُعْرٍ غَرِيبٍ ذَلِكَ
أَلَدِي —
This was indeed a strange
feeling which....
Ray. (Zy.) 9, 25

أَيْنَ هُوَ الْمَلِكُ؟
Where is the king?
Hak. sul. 21, 6

بَاطِلَةٌ هِيَ الْإِعْطَانَاتُ وَالْقَضَائِمُ
الَّتِي — Worthless are the teachings
and beliefs which....
Gibr. I, 165, 7

— مَلْعُونَةٌ هِيَ الْأَيْدِي الَّتِي — Cursed by the hands which...
مَلْعُونَةٌ هِيَ الْأَعْيُنُ الَّتِي — cursed by the eyes which...
Gibr. I, 150, 14

هُوَ الْمَسِيحُ خَلَّاهُ لَكُمْ النَّجَاةَ
Christ wanted to spare you.
Hak. ahl. 17, 11

Frequently, the pronoun in the masculine singular will refer to a following noun clause, which will then function as an explicative apposition to the pronoun (see Vol. III):

أَمْهُو سَتَجِئُ أَنْ تَتَقَيَّ بَوَئَاءَ
Is it impossible for us
ever to agree?
Hak. sul. 54, 4

إِنَّهُ لَشَرُّ عَظِيمٍ أَنْ — It is a great honor that...
Hak. ahl. 57, 10

ظَلَّ هُوَ سِرُّو الصَّانَةِ أَنْ يَهْتَرِ
سِرًّا لِلْمَلِكِ [Rather] say it was unfor-
tunate that our secret be-
came known to the king.
Hak. ahl. 17, 1

إِنَّهُ يَكُونُ سَقَطًا أَنْ تُخِيرَكُمْ بِ — We are sorry to inform you
that.... Mah. qah. 29, 11

هُوَ مَعْلُومٌ أَنْ — It is known that...
Raf. wah. III, 21, 9

الَّذِي أَظَنُّهُ بَلْ أَعْتَقَهُ هُوَ أَنْ
ذَلِكَ الشَّيْطَانُ عَلَيَّ بِحَبِيبِهَا
What I think—rather, what
I am sure of—is that this
devil loves her.
Nu'. 11q. 33, 17

H At this point, we should mention the cases in which the pronoun does not refer to a particular noun still to be introduced, but rather to a following situation. This usage of the third person pronoun is called *ضَمِيرُ الْقَائِلِ*, "the pronoun of the fact," by Arab grammarians⁷⁹:

⁷⁹ Strictly speaking, there is no "pronoun of the fact," or "pronoun of general reference" in Arabic. For practical

عَلَى أَنَّهُ وَارَبِي فِي الْيَوْمِ الْقَائِلِ
أَرَيْبٌ مِنَ الْأَدْبَاءِ but on the next day a cer-
tain learned man visited
me. Raih. mul. 25, 18

اللَّهُ يَعْلَمُ أَنَّهُ مَا بَيْنَ أَحَدِهِمْ
يَعْلَمُ بِنَفْسِهِ أَنْ — God knows that not a single
one of them realizes of his
own accord that....
Manf. mag. 25, 17

صَحِيحٌ أَنَّهُ نَشَأَ بَيْنَنَا عُمَرَاءُ
It is true that poets have
arisen among us.
Musa adab. 7, 1

خَبَانَاهَا سَرِيعٌ وَفَعَلْنَا الشَّيْءَ بِهَا
كَلْبًا إِلَّا أَنَّهُ عِنْدَنَا زَحَلُ السُّلْطَانِ
كَانَ اللَّهُ حَاضِرًا لَا يُرَالُ شَيْئًا فِي
الْقُرْبَةِ We concealed [the cigarettes]
hurriedly and opened all the
windows, but when the Sultan
entered, there was still
smoke in the room.
Raih. mul. 80, 19

وَلَكِنَّهُ الْكِتَابُ اسْتَوْجِبَ بَنِي أَنْ — but the book forced me
to.... Maz. (Zy.) 1, 35

وَلَكِنَّهُ الْحُبُّ يَمَلَأُ الْقَلْبَ رَحْمَةً
وَحَنَانًا but love fills the heart
with compassion and ten-
derness. Manf. mag. 34, 14

The personal pronouns are very frequently used in the function of an emphatic apposition, either to a noun or to another personal pronoun as an appositive repetition. Since the personal pronoun in Arabic has never developed an isolated form in the genitive or accusative, this apposition is always in the nominative case, no matter what the function and case of the noun

reasons, we accept a name which has been introduced by Arab grammarians and generally admitted by Western scholars. In fact, we must consider this use of the pronoun as a product of syntactical contamination caused by its frequent use in certain positions. This would also explain the fact that instances of the "pronoun of general reference" are only found after the particles *أَنَّ*, *أَنَّ*, and *لَكِنَّ*.

The contamination could be illustrated as follows:

أَعْتَقَ أَنَّهُ قَائِمٌ in combination with
results in *أَعْتَقَ أَنَّهُ رَيْدٌ قَائِمٌ*.

or pronoun to which it refers (see also Vol. 1, § 11)⁸⁰

أَنَّ النَّفْسَ الشَّيْئِيَّةَ هِيَ أَجْمَلُ
شَيْءٍ فِي الْعَالَمِ
that a poetic soul is the
most beautiful thing on
earth. Manf. sha'. 4,4

لَاِنَّ الْحَيَّةَ هِيَ قُوَّةٌ —
Gibr. I, 114, 13
For love is a force which...

عَلَيْكَ أَنْتَ الْإِخْتِيَارُ
The selection is up to
you. Hak. sul. 33,5

لَيْتَنِي أَنَا أَيْضًا كُنْتُ سَيِّئِيَّةً
I wish I also were Christiana
Hak. ahl. 31,15

كَانَ الْيَمِّدُ فِي الْإِسْلَامِ هُوَ
عِندَ الْفِكْرِ الْعَابِدَةِ
A holiday in Islam was a
holy day for meditation
and worship.
Raf. wah. I, 35,7

She was expecting him,
not Christ.
Hak. ahl. 128,7

هُوَ هُوَ (كَانَتْ) تَنْتَظِرُهُ هُوَ لَا النَّسِيحَ
(For cases of paronomastic repetition, e.g., see page 440.)

Note also the cases in which a pronoun precedes:

—
—
Cursed be the hands which...
cursed be the eyes which...
Gibr. I, 150, 14

I The use of the pronoun is especially frequent in nominal sentences between subject and predicate when both are defined. This is the pronoun usually called *ضَمِيرُ الْفَصْلِ*, "the pronoun of separation," by Arabic grammarians and also by Western scholars. The pronoun actually fulfills the same function as shown above, i.e., an apposition which emphasizes the given noun or expression as being the subject (see Vol. 1, § 11):

80. Note the particle *أَيَّ* is only used either in connection with a verb or a verbal noun, or in some interjectional constructions (see page 207).

كَانَ إِسْمَاعِيلُ هُوَ الْإِبْنُ الْوَحِيدُ
Isma'11 was the only son.
Hal. sir. 87,6

الْطَّيْفُونُ هُوَ الْتَلَّوْنُ الْثَانِي فِي
هَذِهِ الشَّيْئَةِ
The telephone was the other
procurer in this house.
Mah. qah. 145,3

أَنَّهُ هُوَ صَاحِبُ الْإِرَادَةِ وَالرَّأْيِ
وَالْقُوَّةِ
that he is the one with
will, opinions, and strength.
Q. Amin (Zy.) 5,38

It's actual use seems to be obligatory only when the subject is a demonstrative pronoun taking a noun defined by the definite article as the predicate:

هَؤُلَاءِ هُمُ الْعُلَمَاءُ
These were the *u'lama*.
Hus. ayy. I, 84, 13

عَلَيْكَ هِيَ الشُّكْلَةُ
That is the problem.
Hak. (Br.) 40,24

هَذَا هُوَ النَّامُوسُ
That is the law.
Gibr. I, 132, 13

وَكُنْتُ هَذِهِ هِيَ الدَّعْوَةُ إِلَى الْمَشَاءِ
and this was the dinner
invitation.
Hus. ayy. I, 36, 1

The pronoun may be used even when a "separation" is not necessary:

هَذِهِ هِيَ جُكَاتِي
This is my story.
Gibr. I, 122, 10

Since "this story of mine," etc., would have to be used with this personal pronoun of "separation" even in cases in which the subject is not in the third person:

أَنَا هُوَ السَّيِّئُ أَنَا هُوَ الْكَافِرُ
I am the culprit. I am
the heretic.
Gibr. I, 187, 1

أَنَا هُوَ نَزِيكَ الشَّرِّعِ
I am the wicked one.
Gibr. I, 187, 3

أَنَا هُوَ الْقَلْبُ الْبَشَرِيَّ

I am the human heart.
Gibr. II, 114, 13

Compare with:

أَنَا الْقَلْبُ الْبَشَرِيَّ

I am the human heart.
Gibr. II, 115, 1

J This emphatic apposition of the personal pronoun of the third person is quite frequently used with a resumptive function, e.g., in nominal sentences:

a) when the subject is modified by long specifications:

الرَّأُوْةُ مِنْ وَفِيِّ بِأَزْيَافِهَا إِلَى بَعْدِ
سَاتِيهَا هِيَ رَقِيقَةٌ

From the moment of her birth to the day of her death, woman is a slave.
Q. Amin (Zy.) 5, 30

تَرْفِيقُ الرَّأُوْةِ بِرَجُلٍ يَجْهَلُ وَبِرَأْسِهَا
حَقَّ التَّخْلِصِ مِنْهُ نَحْ إِطْلَاقِ الْإِرَادَةِ
لِلرَّجُلِ فِي إِسْكَانِهَا وَتَسْوِيقِهَا كَيْفَ
يَشَاءُ هُوَ اسْتِغْنَاءٌ حَقِيقِي

True enslavement is to marry a woman to a man whom she does not know and to take away from her the right to divorce him, [thereby] giving the man absolute power to detain or to dismiss her as he pleases. Q. Amin (Zy.) 5, 26

السَّجِيْمُ الْاَكْبَرُ فِي هَذِهِ الْقِسْمَةِ هُوَ
أَخِي سَلِيْمٌ

The biggest criminal in this case is my brother, Selim. Nu'. 11q. 86, 9

b) when the subject is a pronominal relative clause:

أَلَّذِي أَظَنُّهُ بَلَّ أَعْتِقْدُهُ
هُوَ أَنَّ —

What I think—rather, what I am sure of—is that....
Nu'. 11q. 33, 17

أَلَّذِي يُرِيدُ أَنْ تُوَكِّدَهُ نَوْمًا هُوَ
أَنِّ — أَسْتَطِيعُهُ هُوَ أَنْ —

What we always assert is that.... 'Af. (Br. II) 106, 21
All I can do is to....
Qud. (Br.) 49, 9

كُلُّ مَا حَدَثَ إِنَّمَا هُوَ تَغْيِيرٌ فِي
تَوَاسُطِ الْحُكْمِ

All that happened was a change in the principles of government.
'Aq. (Br. II) 139, 7

c) to give an adjectival relative sentence a function equivalent to that of a pronominal one (see Vol. III):

الْعَرَبُ هُمُ الَّذِينَ حَمَلُوا لُغَتَهُمْ
حَيْثُ يَسْكُنُونَ

The Arabs were the ones who brought their language with them wherever they settled. Amin dūh. I, 305, 7

لَيْسَتْ الْأَسْبَابُ هِيَ الَّتِي تَنْقُضُنِي

Good reasons are not what I lack. Hak. sul. 50, 13

لَيْسَ جَمَالُكَ هُوَ الَّذِي أَسْرَنِي

It wasn't your beauty that made me a prisoner.
Hak. sul. 45, 7

كَانَتْ حَاجَتُهُ الْأَوَّلَى مِنَ النَّاجِيَةِ
الْتَّرِيعَةِ هِيَ إِلَى مَكَانَةِ الْجَهْلِ

The first need from the educational standpoint is to fight ignorance.
Zur. (Br. II) 15, 1

كَأَنَّ هُمُ الَّذِينَ —

Many are those who....
Gibr. I, 165, 3

d) to give an interrogative and a relative pronoun the possibility of expressing the gender or the number of the noun to which they refer, otherwise not possible in Arabic (see Vol. I, § 43 and Vol. III):

مَا هُوَ مَوْفِقُ الْإِسْلَامِ مِنَ التَّقَدُّمِ
الْيَوْمِ؟

What is Islam's attitude today toward progress?
Zur. (Br. II) 146, 26

مَنْ هُوَ أَوَّلُ مَنْ قَالَ غِيْرًا؟

Who was the first one to recite a verse?
Djir. tar. I, 17, 20

مَا هِيَ الشَّرِيعَةُ؟

What is law?
Gibr. I, 133, 4

مَنْ هُمْ أَهْلُكَ؟ Who are your kin?
Gibr. I, 184, 7

وَمَا هِيَ تِلْكَ الْخَيَالَاتُ وَالْأَحْلَامُ؟ and what were those images
and dreams?
Nu'. 11q. 100, 7

مَنْ هُمْ فِي بَيْتِ طُرُونِي who are in the same cir-
cumstances as I.
Kam. (Zy.) 4, 32

Vol. III): when the predicate is a noun clause (see

هَذِهِ الْحَقِيقَةُ هِيَ أَنَّ — The fact is that....
Hai. sir. 66, 15

وَلَكِنْ مَا أَخْشَاهُ هُوَ أَنْ — but what I am afraid of
is that....
Qud. (Br.) 69, 10

XI PARONOMASIA

§ 179 PARONOMASIA

Under the name of paronomasia or *figura etymologica* the syntactical relationship between two or more cognate words with the same or related meaning is understood.⁸¹

This usage, even though not frequent in European languages, is certainly not unknown, especially in poetic expressions where it has the purpose of achieving a rhetorical effect.

In all Semitic languages and particularly in Arabic the use of paronomastic expressions is, in comparison with European languages, extremely common and their use goes beyond the field of rhetoric to enter into that of syntax. The paronomastic expressions in the Semitic languages are utilized not only for a rhetorical and stylistic effect, but also to express ideas and aspects even in the simplest manners of speech. Some paronomastic constructions are used merely as the only possibility the language has for certain expressions which it otherwise has no way of stating.

In Arabic, there is practically no syntactical relationship between words that do not have a paronomastic counterpart. Naturally, not all are equally common or equally important from the syntactical point of view.

In the following paragraphs, we shall limit ourselves to presenting the most important and most frequent cases of paronomastic constructions.

81. Although not dealing exclusively with paronomasia in Arabic and then only in medieval Arabic, H. Reckendorf's *Über Paronomasie in den semitischen Sprachen* (Gießen, 1909), is of great interest for the study and understanding of this construction.

A In a nominal sentence, subject and predicate are the same in order to express the undoubted identity of the subject in and of itself or in its characteristics or qualities:

أَنْتَ أَنْتَ وَأَنَا أَخُوفٌ مِنْ أَنْتَ

You are as you are, and I know who you are.
Nu'. liq. 17,17

أَنْتَ دَائِمًا أَنْتَ لَا تَتَغَيَّرُ

You are always the same; you never change.
Hak. sheh. 151,12

الآنَ لَا رَيْبَ غَيْرِي فِي أَنَّهُمْ هُمْ

Now I have no doubt that they are the very same ones. Hak. ahl. 49,4

لَكَنَّ عَاشَتَهُمْ مِثْلَ لِكَ النَّاسِ

Their attitude toward me had been exactly the same. Manf. sha'. 281,14

أَمَا الْخَدِيفُ فَهُوَ هُوَ

As for the *khidh*, it was the same one. Hus. ayy. 1,135,8

الْحَالُ هِيَ هِيَ

The situation was exactly the same. Nu'. liq. 31,4

Note the following:

أَنَّ الدَّوْلَةَ الْأُمِيَّةَ نَفْسَهَا وَهِيَ
هِيَ كَانَتْ الْحَرَكَةُ الْعِلْمِيَّةُ وَ—
فِي آخِرِهَا أَرَقَى شَيْئًا فِي أَوَّلِهَا

that in the Umayyad dynasty itself, the scientific movement was more fully developed at its conclusion than it was at its beginning. Amin duh. 1,2,17

There is frequently no other reason for this use of the paronomastic construction than that of avoiding the difficulty that Arabic still encounters with some expressions because of its lack of indefinite possessive and indefinite pronouns:

وَتِلْكَ الرِّسَالَةُ — كَانَتْ رِسَالَتِكَ

and those letters...were yours. Manf. sha'. 276,12

الدُّنْيُ دُنْيِي

It is my fault. Hak. sul. 11,6

الْبَرْلَمَانُ فِي ذَلِكَ عَمَلُهُ عَمَلَانُ
الْمَوْسَمَاتِ الْآخَرَى

In this matter, the parliament is like any other institution. Mah. qah. 46,10

Note also the following:

أَمَا الْفَتَاةُ فَاسْمَاؤُهَا ٢٥٠ اسْمًا

as for the female camel, it has 255 names. Džir. tar. 54,2

(See also examples on page 102.)

B In a verbal sentence, subject and verb are cognates in order to express an indefinite subject "somebody," "someone," etc. Normally, in such constructions, the subject is the active participle of the verb used. It may be in the singular or plural and is frequently undefined:

مَا يَنْشِدُهُ الشُّعْرَاءُ أَشْأَاءُ

what some people recited during it. Hus. ayy. 1,27,6

قَدْ حَدَّثَ حَدَّثَ فِي أُسْرَتِهِ

Something had happened in his family. Hus. ayy. II,177,5

حَقٌّ لَا يَنْبَغُ بِهَا عَائِثٌ

so that nobody could make any mischief. Hak. yaum. 91,15

لَمْ يُوجِدْهَا مُوجِدٌ

Nobody has invented it. Hus. (Br. II) 80,12

هَتَفَ بِهِ هَائِفٌ —

A voice called out to him.... Tal. (Br.) 127,17

وَلَوْ سَأَلَهُ سَائِلٌ —

If somebody should ask him.... Ayy. (Br.) 26,22

But it can also take the definite article:

بَكَى الْبَاكُونَ وَأَعْلَى السُّعُودُونَ

Some cried and some wailed. Manf. mag. 26,15

نَقْدٌ كَانَ نَوْقٌ مَا يَحْتَمِلُ التَّحْمِيلُ

for it was beyond anyone's endurance. Manf. mag. 34,16

وَقَصَّ الرَّاغِبُونَ
Some people danced.
Mah. qah. 94, 11

وَقَدْ سَمِعَ السَّامِعُ —
and, there, one might
hear.... Manf. sha'. 20, 11

When the participle is determined by a suffixed pronoun, it has the meaning of "one of":

قَدْ قَالَ قَائِلُهُمْ
One of them said....
Hus. 'ala. II, 195, 16

Also note the following cases:

قَدْ شَاعَتْ لَهُ خَافِئَةٌ —
It was rumored about him....
Hak. yaum. 41, 18

يَأْتِي أَبْنَاهَا تَتْرَلُ النَّارِلَةُ
to which of her sons the
calamity had befallen.
Hus. ayy. 129, 13

A paronomastic subject may also be used in certain expressions about time:

لَمَّا أَصْبَحَ الصُّبْحُ —
On the following morning....
Hal. sir. 268, 14

C When the verb and the accusative object are cognates and the accusative object is undefined, the object either paraphrases an indefinite pronoun, "somebody," "something," or simply expresses an indefinite construction:

أَنَّ الْفَرَسَ — زَادَ فِيهِ رِيَادَاتُ
that the Persians... added
many passages to it.
كثيراً
Amin duh. I, 233, 3

عِيدُهُ لَمْ يَكُنْ كُلِّ عَامٍ عِيدًا
They celebrated a feast
in his honor every year.
Gibr. II, 106, 17

When the accusative object is determined either by the definite article or by a suffixed pronoun referring to the subject, it expresses the fact that the subject is performing its natural or customary

function or activity⁸²:

يَصْنَعُ النَّارُ صُنْعَهُ فِي الطَّبِيعَةِ
فَتَنْبِتُ تَهَايِلَ النَّبَاتِ
water fulfills its functions in nature and so it causes the flourishing of plants. Raf. wah. I, 39, 13

حَتَّى لَكَأَنَّ الدَّارَةَ — قَدْ فَعَلَ
يَفْعَلُهُ
as if the medicine... had
had its effect.
Hal. sir. 502, 16

صَاحَ صِيحَتَهُ النَّارِلَةُ —
He shouted as usual....
Hus. ayy. I, 43, 5

The suffixed pronoun may refer to a noun other than the subject, in which case the meaning will be equivalent to that in the examples given above, but the action will be attributed to the noun expressed by the suffix:

قَدْ أَعْدَدْنَا لِكُلِّ شَيْءٍ عِدَّةً
حَدًّا حَدُّهُ كِتَابٌ كَثِيرُونَ
We have prepared for every
eventuality [we have prepared for everything its (necessary) preparation].
al-Raf. (Zy.) 19, 24

حَدًّا حَدُّهُ كِتَابٌ كَثِيرُونَ
Many writers imitated him.
Amin duh. I, 231, 6

جَدِيرٌ بِهِ أَنْ يَصْنَعَ صَنِيعَهُ
It was appropriate for him
to do as they did.
Hal. sir. 237, 8

بَلْ حَلَّتْ مَحَلَّ الدَّوْلَةِ الرُّوسِيَّةِ
بَلْ الْغَيْبَةِ
Rather, it replaced the
Russian Czarist regime.
Hus. (Br. II) 77, 13

82. This is also the meaning with a paronomastic accusative after an intransitive verb:

سَارَ الزَّمَنُ سَيْرُهُ
Time passed.
'Aw. (Br.) I, 18

Cf. page 444.

يَحْلُونَ مَحَلَّ الْمَادَاتِ الْعَرَبِيَّةِ
عَادَاتٍ فَارِسِيَّةٍ
They substituted Persian
customs for the Arabic.
Amin duh. I, 110, 13

فَلَمَّا جَاءَ الْبَغْتَمِيمُ أَحَلَّ التُّرُكُ
مَحَلَّ الْفُرسِ
When al-Mu'tasim arrived,
he replaced the Persians
with Turks.
Amin duh. I, 44, 12

D The verb and the adverbial accusative can also be cognates.⁸³ The adverbial accusative is called 'المفعول المطلق', "absolute accusative," by Arabic grammarians and it is used either 'للتأكيد', "for strengthening," or 'للمعظيم', "for magnifying," the idea expressed by the verb.

The paronomastic adverbial accusative is usually undefined and can be used with both transitive and intransitive verbs:

أَكَارَ أَجْنُ جُنُونًا
I nearly went completely
crazy. Hak. ahl. 84, 7

إِنَّمَا يَحْيَى ذِيكَ تَقْرِيبًا
He could only [remember
it] approximately.
Hus. ayy. I, 3, 3

But it may also be defined by the definite article:

إِنَّمَا كَانَ يَخَافُ الْخَوْفَ كُلَّ
أَصَوَاتٍ أُخْرَى
He was very much afraid
of other voices.
Hus. ayy. I, 8, 3

كَيْفَ اسْتَطَعْتَ أَنْ تَتَّقِيَ هَذَا
الْمَنْقَلَبَ؟⁸⁴
How could you change to
such an extreme?
Hak. ahl. 74, 8

إِنِّي أَخَافُ عَلَيْهَا الْخَوْفَ كُلَّهُ أَنْ —
that I greatly fear for
her.... Manf. sha'. 136, 7

When the adverbial accusative is undefined but has the ending, that is to say, when it is a *nomens unitatis*, or when it is a plural, it expresses a numerical determination:

83. This is also usually called "internal accusative" or "cognate accusative"; the latter name, however, is less properly used, since it also applies to the cognate accusative object (see page 442).

لَا أَخْطُرُ خُطْرَةَ إِلَيْهَا
قِبَلَهُ قَهْرُهُ طَبِيلَةً
I would not go a single
step in its direction.
Rah. mul. 73, 11

He gave a long laugh.
Manf. sha'. 49, 8

When a paronomastic adverbial accusative is defined by a following genitive, it expresses a comparison or a special relationship which can be modal, temporal, etc.:

طَرَدْتُهَا مِنْ هُنَا طَرْدَ كَلْبِ الْإِلَابِ
I threw her out as one would
a dog. Tai. (Zy.) 34, 10

خَرَجْتُ مِنْ بَيْتِ رَشِيدٍ نَعْمَانٍ
خَرَجَ الْأَسِيرُ مِنْ سِجْنِهِ
I left the house of Rashid
Nu'man as a prisoner would
his prison. Gibr. I, 122, 1

إِنَّكَ لَوْ عَرَفْتَ مَمَرَيْنِ إِيَّاهُ —
If you had known him as I
did.... Manf. sha'. 254, 15

حَزَنَ مُحَمَّدٌ لِمَوْتِ جَدِّهِ حَزَنَةً
لِمَوْتِ أُمِّهِ
Mohammed was as sad because
of his grandfather's death
as he had been because of
his mother's.
Hai. sir. 114, 2

حَتَّى أَعِيشَ فِيهَا عَيْشَهَا
وَأَمُوتَ مَوْتَهَا
In order to live and to
die in it as she did.
Manf. (Zy.) 30, 44

مَا دَهَشْتُ فِي قُفْرٍ مِنَ الْأَنْطَارِ
الَّتِي لَرَتْهَا دَهَشْتُ أَوَّلَ يَوْمٍ
فِي هَذِهِ الْجَزِيرَةِ
In none of the countries
I have visited was I so
amazed as I was my first
day on this island.
Rah. mul. 198, 12

E Frequently the paronomastic noun appears in the genitive case after a noun in the adverbial accusative as the second part of a genitive construction. In these instances, the meaning varies according to the nature of the noun governing the genitive.

This usage can be found after abstract nouns and those of general meaning:

نُورِينَ بِهَا كُلَّ الْإِيمَانِ
لِكَيْلَا تَخْتَلِفَ نِصَامُ الْإِيمَانِ فِي
الْعَقَائِدِ
but they vary completely
in education.
Sa'. (Zy.) 6,4

أَتَيْتُ كُلَّ الْإِلْحَاحِ فِي تَسْلِيمِهَا
لَكَ يَدَايِي
He insisted strongly that
I should deliver it to
you in person.
Nu'. liq. 85,5

أَنَا مَا زَارَ يَتَرَفُّهَا حَقَّ التَّعْرِيفِ
أَسَعَيْتُ لِدَلِّكَ قَائِيَةَ الْأَسْفِ
I am very sorry.
Mah. qah. 42,1

and after elatives, especially those of general meaning:
كَانَ يَخَافُ أَشَدَّ التَّوَقُّفِ أَشْخَاصًا
فَاقَى أَخْفَى أَشَدَّ التَّخَفُّفِ الْآ —
He very much feared some
apparitions. Hus. ayy. I, 8,9
For I am very much afraid
that.... Hus. 'ala. II, 205,14

Quite often a paronomastic accusative is modified
by an adjective as a way of compensating for the lack
of modal adverbs in Arabic. The accusative is fre-
quently indefinite:

نَظَرَ إِلَى مُقَدِّمِهِ لِأَوَّلِ مَرَّةٍ نَظْرَةً
لَطِيفَةً سَرِيزَةً
He looked at his deliverers
for the first time in a
soft, sad way.
Gibr. I, 159,8

كَنتَ أَجْسَ يَوْمِ الْعِيدِ إِحْسَانًا
سَهْبًا
The day of the feast I
had a vague feeling.
Fur. (Zy.) 24,20

إِنَّهُ لَا يَسْتَطِيعُ إِلَّا أَنْ يَحْكُمَ
فِي ذَلِكَ حُكْمًا صَادِقًا
that he now cannot make
an objective judgment
about it. Hus. ayy. I, 17,5

يَكُنْتُ بَكَاءً مَرًّا
She wept bitterly.
Gibr. II, 150,1

سَكَتَ سَكْرًا طَوِيلًا
He kept silent a long
while. Nu'. liq. 77,6

صَمْتُ صَمَاتًا طَوِيلًا
He kept silent a long
while. Manf. sha'. 283,6

It may also be found defined by the definite article:
رَأَيْتُهَا تَضْحَكُ التَّضْحُكَ السَّخَّيْنِ
I saw her laughing shame-
fully. Raf. wah. I, 112,9

F At times the cognate accusative is missing,
being represented only by its modifying adjective.
In such cases, it can be considered as an adverbial
(see page 245) and the construction actually an el-
iptical one:

إِنَّا قَبْرٌ أَنْتَظَرْنَاكَ طَوِيلًا
We have been waiting for
you a long time.
Hak. ahl. 57,4

G The paronomastic accusative may be more closely
determined by an adjectival relative sentence. In
this case, the construction has a qualitative meaning
of "as," "in such a manner as":

نَظَرَ مُحَمَّدٌ إِلَيْهِ نَظْرًا نَدَّ عَلَى
أَنَّهُ يَرِيدُهُ
Mohammed looked at it [in
such a manner as] to in-
dicate that he wanted it.
Hal. sir. 504,5

زَوَّرَتْ زَوْزَةً كَأَنَّ يَنْقَطِعُ لَهَا
قَلْبُهَا
She gave a sigh which al-
most cut her heart to
pieces. Manf. (Zy.) 30,14

إِنَّمَا أَحْبَبْتُكَ حُبًّا مَا أَحَبَّهُ
أَحَدٌ مِنْ قَبْلِ أَحَدًا
I loved you as no one
loved anyone before.
Manf. sha'. 237,14

إِنَّهُ يَحِبُّنِي حُبًّا لَا يَحِبُّهُ
أَحَدٌ أَحَدًا
that he loves me as no-
body else loves anyone.
Manf. mag. 107,5

إِنَّهُ يَحِبُّهَا حُبًّا يَبْلُكَ عَلَيْهِ
طَبْعُهُ
He loved her with a love
that possessed heart and
soul. Mah. qah. 18,18

فِي أَرْضِهِمْ ظَلَّ الْمَحَارَاتُ — These cultures flourished
 اِنْ هَارَا مَا يَرَأَلْ حَقَّ الْجُودِ In such a way that they
 مَوْجِعَ نَهْنِيَةِ الْعَالَمِ بِأَعْيَابِهِ are still an object of
 wonder and admiration for
 the world. Hal. sir. 67,2

H The adverbial paronomastic accusative can also
 be used after verbal nouns, participles, and adjectives:

وَلَكِنَّهٗ عَاجِزٌ كُلَّ التَّعْجِزِ أَنْ — although he was absolutely
 unable to....
 Hus. ayy. I,16,16

كَانَتْ حَيَاتِهَا إِلَّا جِنَاحِيَّةً مُخْتَلِفَةً Their social life was
 كُلُّ إِلَّا خِلَافٍ completely different.
 Amin duh. II,4,22

لَقَدْ أَصْبَحْتُ الْآنَ رَاضِيًا مِنْ Now I am completely satisfied
 نَفْسِي كُلِّ الرِّضَا with myself.
 Manf. sha'. 95,4

بَعِيدَ كُلِّ التَّيَمِّ very far.
 Amin duh. I,104,16

هِيَ خَرِيصَةٌ كُلِّ الْخَرِصِ عَلَى أَنْ — She took special pains
 to.... Hind. (Zy.) 32,11

بَارٌّ شَدِيدَ الْبُرُودِ وَخَارٌ شَدِيدَ very cold, very hot.
 الْحَرَارَةِ Amin duh. I,8,17

هَاتَيْنِ الْعَيْنَانِ الصَّافِيَتَيْنِ صَفَاءَ these two eyes, limpid as
 هَذَا آتَاءَ this water.
 Hak. sheh. 42,8

يَقْطَعُونَهُ قَطْعًا طَوِيلًا عَرِيصَةً They cut it into long
 يَحْضُ الْمَرَضِ strips of some width.
 Hus. ayy. I,111,3

فِي سِتْرِ التَّقْنِ سِتًّا لَا يَلْمُهُ with a spiritual nobility
 أَحَدُ such as no one else can
 achieve. Hal. sir. 422,22

I The adverbial accusative does not have to be
 derived from the same verbal form as the verb or the
 verbal noun performing the governing function. It
 is sufficient that it be a cognate with an equivalent
 or related meaning:

تَبَهَّدَ تَبَهُّدٌ عَمِيقَةً He drew a deep sigh.
 Gibr. I,158,14

قَالَ سَكَدًا يَنْصُ الْكَدَرِ — He said, with some annoyance....
 Mah. zuq. 45,13

J Paronomasia between the subject and the object
 of the verb is used to express the reciprocal idea of
 "each other":

لَا يَسْأَلُ حَبِيبَ حَبِيبِنَا Not even close friends will
 ask [help] of each other.
 Hal. sir. 5,13

فِي ظِلَامٍ أَلِيلٍ يَنَارِي بَعْضُنَا In the darkness of the
 بَعْضًا night, we call to each
 other. Gibr. II,73,3

أَتَنِي أَحْبَبْتُكَ حُبًّا مَا أَحَبَّهُ I loved you as no one
 أَحَدٌ مِنْ قَبْلِي أَحَدًا loved anyone before.
 Manf. sha'. 237,14

لَا عَيْبَ أَنْ مَحَدَّتِ الْجَارُ There is nothing wrong
 جَارَتُهُ with one neighbor's talking
 to another. Mah. zuq. 55,5

K An adjective used as a paronomastic modification
 of a noun emphasizes the qualities expressed by the
 noun:

كَانَتْ جَدَّتِي تُغْلِبُ الْغَلَبِ كَانَتْ My grandmother was my
 عَدَّتْ مِنْ الْمَدْرَسَةِ greatest concern after I
 returned from school.
 Gal. (Zy.) 21,9

يَتَعَلَّ بِالتَّطَرِّيقِ السَّامِ الْمَطَّرُوقِ joining with the main
 road. Maz. (Zy.) 10,7

الْمَحَبِّبِ الْمَحَابِّ the strangest thing.
 Hak. sul. 86,10

الْبَيْقَةِ الْبَيَاقَةِ the very last [remaining]
 فِي ظِلِّ أَلِيلَةٍ أَلِيلًا during this very dark
 night. 'Aw. (Br.) 20,16

فَدَلَّيْتُ فِي ذَلِكَ جَهْدًا جَهْدًا

I had encountered great difficulty in this.
Hus. (Br.) 101,4

إِنْ ظِلَّ ظِلِيلٍ

to a very dark shadow.
Manf. sha'. 282,1

L A paronomastic attribution may be paraphrased by means of a paronomastic genitive construction:

كَانَ مَا يَكْتَبُهُ لِلْخَاصَّةِ بَلْ
أَخِي الْخَاصَّةِ

What he wrote was for the elite, and then only for the upper elite.
Musa (Zy.) 2,16

وَلَكَيْهَا نِعْمَةُ الْبَقِيمِ

It is a great blessing.
Mah. zug. 46,8

السُّلْطَانُ عَبْدُ الْغَزِيرِ أَبُكَرْ

Sultan 'Abd al-'Aziz was always the first of all to get up in the morning.
Raih. mul. 46,10

السُّكْرَيْنِ دَائِمًا

إِنَّكَ أَرْحَمُ الرَّاحِمِينَ

You are most compassionate.
Manf. mag. 68,4

أَنْ هِذِهِ هِيَ شُكْلَةُ الشَّكَاكِي

that this is most difficult.
Amin duh. III,55,9

M A paronomastic prepositional phrase with 'من' modifying an indefinite noun, emphasizes the idea of indeterminateness:

فِي لَيْلَةٍ مِنْ لَيَالِي الصَّيْفِ

On one pleasant summer night.... Maz. (Zy.) 10,2

الْحَبِيدَةُ —

شَاعِرُ فَرَنْسِي مِنْ شُعْرَاءِ الْقَرْنِ
السَّابِعِ عَشَرَ

a French poet of the seventeenth century.
Manf. sha'. 7,3

فِي عِمَارَةٍ قَدِيمَةٍ مِنْ عِمَارَاتِ
شَارِعِ مُحَمَّدٍ عَلِيٍّ

in a certain old building on Muhammad 'Ali street.
Kam. (Zy.) 4,16

It is also used with negative statements:

لَمْ يَكُنْ وَجْدٌ سِيَاسِيَّةً فِي وَقْتِ
مِنْ الْأَوَّلَاتِ

It never produced a political unity.
Hus. (Br. II) 78,11

N A paronomastic repetition of a substantive frequently has no other function than that of compensating for the lack of independent possessive and indefinite pronouns in Arabic (see also page 120f.):

فِي أَرْضٍ غَيْرِ أَرْضِهِمْ

in a land different from theirs. Zur. (Zy.) 18,24

كَانَتْ حَيَاتُهُ حَيَاةَ سَيِّدِكَ لِلدَّيْمِ

His life was one of bloodshed. Amin duh. I,108,7

لَا تَنْفَعُ عَلَى حُسْنِهَا عَيْنٌ غَيْرَ عَيْنِهِ
وَلَا تَسْمَعُ رَنَّهُ صَوْتُهَا أَنْ غَيْرَ أُنْثَى

Only he sees her beauty and hears her voice [no eye but his, no ear but his]. Manf. mag. 110,9

لَا يَلِي لَا أُعْقِدُ أَنَّ عَبْدًا يَغْلُ
عَبْدُكَ الْغَائِبُ وَوَدَّ غُلَّ وَدَّكَ
الْكَائِبُ يَسْتَحِقُّ أَنْ —

For I do not believe that a vow like the faithless one of yours and a love like your false one deserve that....
Manf. (Zy.) 30,29

أَهْلِي وَأَهْلِكُمْ

my people and yours.
Gibr. III,91,9

لَرَبِّمَا كَانَ أَحْوَالُ غَيْرِ أَحْوَالِ

It might have been a different thing.
Mah. qah. 156,6

هُمْ أَصْدِقَائِي وَأَنَا صَدِيقُهُمْ

We are friends.
Raih. mul. 52,6

هَذَا الْعَالَمُ لَيْسَ عَالَمَنَا

This world is not ours.
Hak. ahl. 68,3

وَيْلَكَ الرَّسَائِلَ — كَانَتْ رَسَائِلَكَ

and those letters...were yours. Manf. sha'. 276,12

حَقِّ أُمِّهَا لَيْسَتْ بِأُمِّهَا

Even her mother was not hers. Mah. zug. 295,18

Note also the following:

أَلَا أَلَيْسَ لَهَا سَمَاءٌ مِثْلُ سَمَاءِ

as for the she-camel, it
has 255 names.
Djlr. tar. 54, 2

XII ANACOLUTHON

§ 180 ANACOLUTHON

Arabic frequently interrupts the natural grammatical construction of a sentence in order to give priority to a specific noun.⁸⁴

In such cases, the noun in question is isolated from the construction and brought to the beginning of the sentence in the nominative case or placed in the accusative after the particles *أَنَّ*, *أَنَّ*, *لَنْ*, regardless of its function within the sentence. The isolated noun is represented in its proper rôle by an appropriate personal pronoun. This pronoun is called *مُتَّيِّ*, "tie," or "binder" by Arab grammarians.

Since the specific function of this construction is to achieve a special emphatic effect upon a given noun, it is consequently found quite often when the logical subject—the noun about which the assertion is made—is not, at the same time, the grammatical subject; thus the logical subject would have a secondary function and position within the sentence. However, the construction can also be used when the grammatical subject is the logical one as well in cases in which the structure of the Arabic sentence would require a secondary position for the subject.

We present the following as construction patterns in anacoluthon:

- a) *زَيْدٌ هُوَ مُرِيٌّ* Zaid [he—nobody else] is sick.
- b) *زَيْدٌ مَاتَ هُوَ* Zaid [no one else] died.
- c) *زَيْدٌ لَهٗ كِتَابٌ* Zaid [is the one who] has a book.

84. On anacoluthon see Reckendorf, *Synt.*, p. 366 ff.; M. M. Bravmann, *Studies*, 3, prefers to call it "isolated natural subject."

- d) هَذَا كِتَابُهُ This is Zaid's [no one else's] book.
 e) زَيْدٌ قُلْتُ لَ To Zaid I said.
 f) زَيْدٌ رَأَيْتُ أَبَاهُ I saw Zaid's father [Zaid is the one whose father I saw].
 g) زَيْدٌ ضَرَبَهُ عُمَرُ Zaid, him has Omar struck.

In all of these constructions, the subject could be in the accusative case after *أَنْ*, *أَنَّ*, and *لَكِنْ*. (For cases of anacoluthon with *أَنْ*, see Vol. III. 785)

One cannot deny the existence of anacoluthon when the isolated noun functions as the subject (refer to *a* and *b* above), as can be seen in more elaborate constructions. However, in the simpler ones Arab grammarians and frequently Western scholars also seem to give more importance to the presence of the pronoun, which thus becomes the "pronoun of emphasis," *الْمَوْكِبُ*. In a verbal sentence (see *b* above), the personal pronoun referring to the isolated noun is often omitted, since the verb itself establishes a sufficiently clear relationship to the subject. Thus it frequently happens that simple cases of anacoluthon of a subject cannot be structurally distinguished from cases of simple inversion in a verbal sentence (see Vol. I, § 12).

The fact that an anacoluthon must not be understood as a case of inversion in the sentence word order can be seen if we compare the anacoluthon patterns given above with the following cases of inverted word order!

- إِيَّاهُ يُكَبِّرُونَ وَلَهُ يُرَكِّبُونَ Him they glorify, exalt, and worship.
 وَهَيْجَدُونَ Hai. sir. 527, 2

85. A noun anacoluthon can also be found after *إِنْ*, although this is not very common:

- نَظَّيْتُ نَظْرِي إِلَى وَجْهِ بَهَاءِ كُرَّانٍ I shifted my glance to Baha's face and I was amazed to see the same aura over it as over Leonardo's. Nu'. liq. 106, 3

- حَيَاةَ طِبَائِيَّةٍ وَدَعَا إِذَا كَانَتْ حياة of peace and tranquility was then Mohammed's during these years of his existence.
 مِنْ غَيْرِهِ Hai. sir. 129, 11

- الْحَقِيقَةُ مَا قُلْتُ لِأَبِيكَ The truth, I haven't told [it] to your father.
 Mah. qah. 38, 15

- إِلَيْهِ وَحْدَهُ يَتَوَجَّهُ الْقَلْبُ وَهُوَ وَحْدَهُ To Him alone hearts turn and to Him alone must the soul be devoted and in Him alone must the spirit identify itself.
 Hai. sir. 138, 20

The disruption of the grammatical order introduced by an anacoluthon might cause other internal changes, based on attraction, especially with the verb *كَانَ*, which may also precede the anacoluthon (see Vol. I, § 22).

Note the following example:

- قَدْ كَانَ الْحَكَمُ فِي الْأُسْمِ الْقَدِيمَةِ Among the primitive peoples, a small class governed.
 تَبْلُوهُ طَبِيقَةُ صَغِيرَةٍ Musa (Zy.) 2, 3

used instead of the expected construction:

- قَدْ كَانَتْ طَبِيقَةُ صَغِيرَةٍ تَتَوَلَّى الْحَكَمُ فِي الْأُسْمِ الْقَدِيمَةِ

Sometimes the isolated noun, rather than being at the beginning of the sentence, actually precedes it; this is especially true with interrogative constructions in which the interrogative particle or pronoun should be at the beginning of the sentence:

- وَالْآنَ قَالِي أَيْنَ تَحْنُ نَسِيرَةً؟ Now, then, where are we going?
 Qutb. (Br. II) 161, 3

- وَلَكِنْ هِيَ لِأَيَّانَا نَجِيَّةٌ إِنْ ظَلِمَهُ؟ But she, why does she obey his order? Hak. ahl. 88, 2

أَنْتَ أَيُّهَا الْفَتَى لَا تَعَاوِزِ
فِيْلَا؟

You, old man, would you help me a little?
Hak. ahl. 84,3

وَالسَّاحِرُ مَاذَا يَصْنَعُ؟

The sorcerer, what is he doing? Hus. ayy. I, 98, 11

وَأَنْتَ مَا رَأَيْكَ؟

And you, what is your opinion? Mah. qah. 8, 10

وَأَنْتَ يَا مَشْلِيْنِيَا أَلَسْتَ جَوْعَانَ؟

And you, Mashliniya, aren't you hungry? Hak. ahl. 23, 11

لَنْ أَعْلَا لِمَ عِنْدَ مَا أَبْصَرَ لَوْنَهُ

Darkness, how hideous is its color!
Hak. sheh. 157, 8

Note the following:

وَأَنْتَ فَأَنْعَمَ إِلَهُ سَائِكِ

And to you, [too,] good afternoon.
Raf. wah. I, 161, 13

As we have already mentioned, the determination of actual cases of anacoluthon is not always clearly established when the pronoun referring to the isolated noun functions as a subject. Nevertheless, there are constructions that cannot be explained otherwise.

A (Patterns a and b:

زَيْدٌ هُوَ بَرِيْءٌ

Zaid [he-nobody else] is sick.

زَيْدٌ مَاتَ هُوَ

Zaid [no one else] died.)

أَنَّ الْأَرْبَ الْكَبِيْرَ لَيْسَ هُوَ
الْبَيْتِيْمَةُ

that al-*akabir* al-*kabir* is not [the same book as] al-*Yatima*, Amin duh. I, 208, 16

وَأَنْتَ مَاذَا فَيَسْتَبِيْنُهُ؟

And you, what have you understood of this?
Hak. ahl. 22, 10

وَأَنْتَ لَا تُرِيدُ أَنْ — ؟

And you, don't you want to...? Manf. sha'. 60, 8

هَذَا التَّصْوِيْرُ أَبْعَدُ مَا يَكُنْ
عَنِ الْحَقِّقَةِ

This portrayal, how far it is from the truth!
Amin duh. I, 1, 8

Compare with the cases of anacoluthon in the compound clauses below.
The pronoun referring to the isolated noun functions as a genitive.

B (Pattern c:

زَيْدٌ لَهُ كِتَابٌ

Zaid [is the one who] has a book.)

أَنَا لِي أَهْلٌ وَبَيْتٌ وَوَلَدٌ
يَنْتَظِرُنِي

I have a family, a house, and a child who are expecting me. Hak. ahl. 72, 13

هَذِهِ الْحَيَاةُ الْبَعِيْدَةُ لَا تَكُنْ
لَنَا فِيْهَا

In this new life, there is no place for us.
Hak. ahl. 95, 15

هَؤُلَاءِ الْفُلَاَحِيْنَ لَيْسَ ذَوْقُ ذَوْقِ
جَمِيْلٍ

These peasants have good taste. Hak. (Zy.) 11, 43

أَسْبَنَ جَمِيْعًا لَا وَكَلْتُ لَيْسَ

that none of them had children. Hal. sir. 444, 12

وَلَكِنْ الصَّبْرُ لَهُ حُدُوْدٌ

but patience has its limits.
Rah. mul. 52, 7

C (Pattern d:

زَيْدٌ هَذَا كِتَابُهُ

This is Zaid's [no one else's] book.)

أَنَا عَرَضُ رَاحَةِ سَعَاوَرِيْكَ

My concern is your Honor's convenience.
Hak. yaum. 93, 19

هَذَا الْفَتَى عَمْرُو نَيْفٍ وَثَلَاثَةِ عَامٍ

This young man is over
three hundred years old.
Hak. ahl. 68,12

أَنْتَ فِي مَقْدَرِهِ أَنْقَارِي

My rescue is in your hands.
Hak. sul. 18,1

هَذِهِ الْحَيَاةُ الَّتِي نَحْمَا الْيَوْمَ
وَتَتَقَيُّ عِنْدَ مَا أَصْلَهَا وَمَا
مَصْدَرُهَا ؟

This life we have today
[but] which tomorrow will
come to an end—what is
its cause and its origin?
Hai. sir. 131,7

D (Pattern e:

رَيْدٌ قُلْتُ لَهُ

To Zaid, I said.)

هَذَا كُلُّهُ سَتَعْرِضُهُ فِي مَوَاضِعَ
مَعْرِفَةٍ مِنَ الْكِتَابِ

We shall deal with all this
in different sections of
this book.
Amin duh. I, 305,5

أَنَّ الْبَطْلَانَ لَيْسَ فِي وَجْهِهِ
عَلَامَةٌ هُمُ

that in the child's face
there is no sign of sor-
row. Raf. wah. I, 86,11

حَارَتْهَا لَيْسَ فِيهَا مَن يَنْكَلُمُ
كَلِمَةً أجنبية

In our quarter, there was
no one who spoke even a
single foreign word.
Amin (Zy.) 26,7

فَهُمْ لَيْسَ لَهُمْ عَارَةٌ بِهَرَبِيَّةٍ

for they were not used to
defeat. Hai. sir. 375,23

طَبِيعَةُ الشَّمْسِ وَالْقَمَرِ وَتَبَرُّجُهَا مِنَ
الْأَفْلَاقِ وَالْكَوَاكِبِ لَا يَزَالُ أَمْرُ
الْعِلْمِ فِيهَا عِنْدَ الْفُرُوسِ
وَالْإِسْتِثْنَاءَاتِ

The position of science on
the nature of the sun, the
moon and other planets, and
the stars still is in the
process of theories and
discoveries.
Hai. sir. 42,6

E (Pattern f:

رَيْدٌ رَأَيْتُ أَبَاهُ

I saw Zaid's father [Zaid
is the one whose father I
saw].)

وَالرَّأْيُ اخْتَفَتْ آثَارُهُ

and the shepherd disap-
peared without any trace.
Nu'. 11q. 60,10

حَتَّى إِنْ بَعْضُ الْخُلَفَاءِ فِي هَذَا
الْمَعْمَرِ كَانَتْ أَسْمُهُمْ رُوبِيَّةً

so that the mothers of some
caliphs at this time were
Byzantine.
Amin zuh. I, 65,18

الْمَحْبُوبِينَ كَانَ أَكْثَرُهُمْ أَهْلُ
حَضَارَةٍ وَتَدْنٍ

The majority of the people
under Hammurabi were cul-
tured and civilized.
Djlr. tar. I, 32,17

F The pronoun in the function of an accusative:
(Pattern g:

رَيْدٌ ضَرَبَهُ عُمَرُ

Zaid, him has Omar struck.)

أَنَّ فِيزِهِ الْكُتُبُ الثَّلَاثَةُ تَرْجُمُهَا
أَبْنُ الْمَعْنِيِّ

that Ibn al-Mugaffa' trans-
lated these three books.
Amin duh. I, 208,14

هَذَا أَبِيعُهُ فِي سُوقِ النَّخَاسِ

This, I will sell in the
coppersmith's market.
Hak. sul. 11,10

ذَلِكَ أَحْمَدُ الْفَرَنْجِيُّ قَدْ أَخَذَهُ
رَجُلَانِ عَظِيمَا شَيْءٍ يَحْفَظُ

Two people in white robes
have taken away my brother,
the Koreishi.
Hai. sir. 110,20

ذَاكَ مَا أَقْوَمُهُ لِلنَّاسِ نَفْسًا
لِقَبُولِهِمْ

I am not saying that to
the people as a defense
against their curiosity.
Nu'. 11q. 14,8

تَرَى أَنَّ نَفْسَ سُلَيْمَةَ فِي حَيَاتِهِ؟
What role would she play
in his life?

Mah. qah. 93, 19

لَا لِلرَّجُلِ يَكُنْ أَنْ يَتَمَلَّسَ مِنْ
عَوَاقِبِ جَنْبِهِ
for man can free himself
of the consequences of
his ignorance.

O. Am. (Zy.) 5, 24

إِنَّهُ خَائِبٌ فَعَبَّرَ حَتَّى السَّجَائِرِ
لَا يَدُخُّهَا
He is poor, he does not
even smoke cigarettes.

Mah. qah. 21, 20

Note the following instances of anacoluthon with a
so-called compound tense (see Vol. I, § 22 and Vol.
III):

أَنْ يَكُونَ النَّعْلَانِ أَصَابَتَهُ النَّيْمُ

that a spirit had taken
possession of the boy.

Hal. sir. 111, 3

كَانَ يَضْبَاحُ خَاصَّ نَمْلَةٍ فِي عَمُودٍ
وَسَطَ صَحْنِ الدَّارِ
We used to hang a special
lamp on a column in the
middle of the courtyard.

Gal. (Zy.) 21, 46

G The anacoluthon frequently is a noun that
actually belongs in a subordinate clause:

الْمِرَاقِيُونَ كَانُوا يَصْحُحُ أَنْ
يَسْتَعْدُّوا فِي الْمَرْكَةِ الْعِلْمِيَّةِ

The Iraqis, it is true
that they were engaged
in the scientific move-
ment. Amin duh. I, 3, 21

إِنَّ الَّذِينَ يَمُرُّونَ الْحَقِيقَةَ —
لَا يَكُنْ أَنْ يَجُودَ بِهَا لِمَعْلُوفٍ

Those who know the true
facts... cannot possibly
divulge them.

Mah. qah. 153, 12

إِنَّ هَذِهِ الْحَقِيقَةَ حَبِيبُ الْأَحْبَرِ
عَنْ بَالِيَا

This truth must not be
forgotten.

Hus. (Br. II) 76, 10

لِيُونَارْدُو مَا يَكُنْ أَحْمَدًا مِنْ أَنْ
يَقِفَ لَهُ عَلَى الْتَرِ

Leonardo, no one could
find a trace of him.

Nu'. liq. 50, 6

Note the following:

الْمُتَكَلِّمُونَ بِاللِّغَةِ النَّفْسِي كَمَا
جَاءَتْ فِي الْقُرْآنِ وَالْقَبْرِ الْجَاهِلِي
وَالْأَمَالِ لَا يَكُنْ أَنْ يَكُونَ أَصْحَابُهَا
نَحَلُوا النَّدِيَّةَ أَوْ الْعِلْمَ مِنْ قُرْنٍ
أَوْ قُرْنَيْنِ قَطْلًا

It is not possible that
people who used the clas-
sical language as it ap-
pears in the Koran, in
pre-Islamic poetry and
proverbs had become civi-
lized only one or two
centuries before.

Djlr. tar. I, 30, 3

It is often used with conditional clauses:

أَتَنْ لَوْ كُنْتُ بَشَعَ الْجَلِيلَةِ نَبِيَّ
الْوَجْهِ لَمَا نَفَسَ حُبُّهَا إِيَّائِي
ذُرَّةً وَاحِدَةً

that if I had a repulsive
appearance and an ugly
face, her love for me
would not diminish in the
least. Manf. sha'. 239, 11

إِنَّ الدَّوْلَةَ الْأُمِيَّةَ لَوْ قَدَّرَ لَهَا
أَنْ — لَطَهَّرَ عَلَى يَدَيْهَا —

The Umayyad dynasty, if
it had been given to it
to... it would have ap-
peared under it....

Amin duh. I, 2, 14

فَبِمَ وَأَنْ فَبِمَا مَعَانِي هَذِهِ
الصَّغَائِرِ الْقَوِيلَةِ لَا يَتَكَلَّمُ
أَنْ —

For they, even if they
could understand the
meaning of these few pages,
could not....

Gibr. II, 51, 13

لَكِنَّهُمْ إِنْ قَتَلُوا طَالِبَ بَنُو هَاشِمٍ
وَبَنُو الْمُطَلِبِ يَدُهُ

But if they killed him,
the Banu Hashim and the
Banu l-Mutallib would
seek revenge.

Hal. sir. 209, 1

أَنَا وَإِنْ لَمْ أَكُنْ رَاهِبًا وَلَا قَسِيًّا
وَلَكِنِّي صَبْرُ الْكُرْبَانِ

I, even though I am not
a monk nor a priest, am
a relative of the Cardinal.

Manf. sha'. 158, 5

§ 181 THE ELATIVE

It would go beyond the scope proposed in our study to attempt a comprehensive presentation of the development of the Arabic elative.⁸⁶

It is, however, necessary to state right in the beginning that the Arabic elative can be presented as an equivalent to an Indo-European comparative-superlative only in its effect. Both morphologically and syntactically, the idea of comparison is alien to Semitic languages, including Arabic. In this aspect, modern Arabic remains constant to the Semitic trend; that is to say, it follows traditional and typical Semitic patterns without actually having come any closer than it previously was to the Indo-European idea of comparison.

The Arabic pattern of the elative **أَفْضَلُ** is a form that emphasizes a quality or characteristic attributed to a noun.⁸⁷ From this point of view, we may say

86. Although not dealing directly with the use of the elative in modern Arabic, H. Wehr's excellent study, *Der arabishe Elativ*, Mainz Akad. der Wiss. u. der Lit., 1952, No. 7 (Wiesbaden, 1953), contains very useful information.

87. The same emphasis, however, can still be achieved in some cases without the use of the elative:

إِنَّ وَجْهَ خَلِيقِ الْبَرِّسِينَ بَيْنَنَا
أَشْرَفُ عَظِيمٍ مَرَّةٍ كَثْرَى
The presence of these saints
among us is indeed a very
great honor and blessing.
Hak. ahl. 54,7

حَفِظَ نَبِيَّ النَّبِيِّ الْكَبِيرِ
He memorized the greatest part
of it. Hus. ay. 1,98,4

وَلَهُ الْقَلْبُ الْكَبِيرُ
He has a very great heart.
Rah. mul. 29,17

that it is an adjective, although, as we shall see in the following paragraphs, it has developed special patterns of agreement with the noun which it modifies.

The fact that the Arabic elative, when syntactically undefined (without the definite article or a following genitive), and even in some instances when followed by a noun in the genitive case (see page 474), is invariable in gender and number permits us to think that it is used as a "substantivized" adjective. This, however, does not influence the elative's meaning, which remains that of an emphatic attribution of a quality.

The belief of both Arab and Western grammarians that the article gives the meaning of a superlative to the elative is not correct. In certain positions, the article is required not by the meaning but by the actual grammatical function of the elative. This can, indeed, have some effect on its meaning but does not change its semantic category.

For the sake of clarity, we shall present in the following paragraphs the different syntactical patterns of the construction of the elative, regardless of its semantic categories, as well as the main patterns used in Arabic for comparisons.

§ 182 CATEGORIES OF THE ELATIVE

A The elative is used in an isolated function, grammatically undefined; that is to say, it is not determined by the definite article or by a following genitive.

In this position, the elative generally has a relative meaning; thus it is followed by a prepositional phrase introduced by بِ, which gives it its comparative significance.

In this instance, the elative is unchangeable in gender and number and, as a dipote, it follows the two case declension:

بِ النّالِ النَّادِرِ

rarely, seldom.
Mand. (Br.) 3,6

Compare also with the use of خَيْرٌ and شَرٌّ, page 485f.

أَيَّةُ سَجَانٍ وَأَجْمَلُ لَوْنًا وَأَجْمَبُ صُنْفًا⁴

Which carpet has more beautiful color and more wonderful craftsmanship? Ralh. mul. 49,9

رَبِّ صِدْقِي كَانَ أَكْثَرُ مِنْ كَذِبِي

Many a truth is more deceiving than a lie. Nu'. 11q. 20,1

أَلَيْسَتِ الْحَيَاةُ هَهُنَا أَفْضَلُ مِنْ الْغُرْبَةِ⁵

Isn't life here better than a far-off exile? Gibr. I, 176,3

الَّذِي كَانَ أَكْثَرَ نِيَّةً بِغَيْرِ سَكُونٍ

who was ten years his senior. Nu'. 11q. 46,6

حِينًا لِأَنْفُسِنَا أَقْوَى مِنْ حِينِنَا لِلَّهِ

Our love for ourselves is greater than our love for God. Hak. ahl. 24,12

إِنَّ أَسْبَابَ الْتَوَهٍُّ أَعَمُّ وَأَعَمُّ مِنْ هَذِهِ الْمَوَالِ

The causes of the revolution are more general and deeper than those factors. al-Raf. (Zy.) 19,42

The elative in this position is very frequently used in place of a substantive⁸⁸:

88. Note that certain elatives have either partially or completely lost their elative character and are therefore used as substantives:

أَكْثَرُ سَكَنٍ أَوْاسِطِ جَزِيرَةِ الْعَرَبِ—

The majority of the inhabitants of the central Arabic Peninsula.... Djlr. tar. I, 49,2

بِ أَوْاسِطِ الْقَرْنِ الْبَاصِرَيْنِ

toward the middle of the twentieth century. (Sp.: a mediados de) 'Aqg. (Br. II) 136,6

بِ أَوْاسِطِ أَكْثَرِ

toward the middle of October. Mah. qah. 161,1

الْأَقْلُونَ مِنْ السَّاسْتَرَفِيِّينَ

The minority among the Orientalists. Hai. sir. 40,23

On أَوَّل, "first," see page 387f.

إِنْ أَكْثَرَ نِكَ يَتَزَوَّنَ كُلَّ يَوْمٍ

[Women] older than you get married every day.

Mah. zuq. 27,3

أَنْ يَتَزَوَّجَ أَكْثَرَ مِنْ أَرْبَعٍ

to marry more than four.

Amin duh. I,72,16

إِنْ هُوَ يَرَى أَكْثَرَ نَفْسِهِ أَكْثَرَ

Then he will see and understand more.

Musa adab. 90,11

أَيْ أَنْ يَكُونَ الْحُجْرَةُ بِأَقْلَبِ مِنْ أَرْبَعِينَ ذِيًا

He refused to rent the room for less than forty piaster.

Mah. qah. 47,21

مَا رَأَيْتُ حَيَاتِنِ أَنْفَلْ وَأَفْجَحَ مِنْ أَلْدِيَابِ فِي الْبَارِيَةِ

In all my life, I haven't seen flies more insufferable and repulsive than those in the desert.

Rah. mul. 50,1

قَدْ مَرَّ بِي أَكْثَرُ مِنْ عَامٍ وَلَمْ أَرَكَ

I haven't seen you for over a year.

Nu'. liq. 23,9

وَلَكِنَّهُ يَطْمَعُ الْآنَ فِي أَكْثَرِ مِنْ جَسَدِ زَوْجِهِ

But he longed for something more than his wife's body at that moment.

Mah. qah. 156,4

لَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ

Nothing is dearer to me than this. Manf. mag. 105,8

It is also used in the adverbial accusative:

أَتَسَمُّونَهُمْ كَثْرًا بِالنَّارِ أَكْثَرَ

that they had remained alive in the cave for more than three hundred years. Hak. ah1. 50,7

أَنْ الْإِنْكَبِيرَ سَابَرُوا الْحَرْكََةَ الْحَرْبِيَّةَ وَصَابَرُوا أَكْثَرَ مِنْ سَابَرِ أَلَدُولِ

that the British went along and collaborated with the Arabic movement more than any other government.

Hus. (Br. II) 79,24

The prepositional phrase may be omitted if easily understood:

أَنَا أَهْجَرُ لِأَيِّ وَجَدْتُ قَرِينًا

I am happier [than you] for I found two relatives.

Mah. qah. 58,15

(كَانَ) وَجَّاهَ لِسَمَاءَ بِأَيِّ هِيَ أَحْسَنُ

but he used better [arguments] in his dispute.

Hai. sir. 6,21

مَنْ عَلِمَهَا أَقْدَرُ

They were more capable in those [themes than men].

Amin duh. I,100,13

The elative may also have an absolute meaning, in which case it may at times agree in gender and number with the noun to which it refers:

وَلَكِنْ أُمِّي هِيَ أَجْمَلُ مِنْ بَنَاتِهَا وَأَنَّ كَانَتْ شَوْهًا

but his mother would be the most beautiful of all even if she were the ugliest. Raf. wah. I,33,11

وَإِنَّا عَادُوا بَعْدَ ذَلِكَ لِنَعْرِفَهُ مَحَبَّرَ عَادُوا أَقْوَى بِأَنَالٍ وَالرَّجَالِ

and if they came back afterward to help Mohammed, they would be much stronger in wealth and number.

Hai. sir. 154,13

B The elative functions as an attributive apposition to an indefinite noun. In this instance, it reacts in two different ways:

a) as a relative (comparative) attribution, with an expressed or elliptical prepositional phrase with *بِ*, the elative is unchangeable in gender and number:

مَا يَنْظُرُ صَاحِبُنَا أَنَّ ذَلِكَ خَلَقَ صَوْنًا أَفْجَحَ مِنْ صَوْنِ

Our friend did not think that God ever created an uglier voice than this one. Hus. ay. I,32,13

نَعَالِبِ الْحَرْبَةِ بِحَرْبَةِ أَكْثَرِ

Shall we fight a crime with one still greater?

Gibr. I,132,12

إِنِّي لَا أَسْتَطِيعُ أَنْ أَتَصَوَّرَ رَأْيَا
أَكْبَرَ بَعْدًا مِنْ حَقَائِقِ النَّاسِ
أَنَّ الْأُمَّ تَتَسَابَقُ تَحَوُّ حَيَاةٍ
أَكْرَمَ دَارَعِدٍ

I cannot imagine an opinion
farther from the historical
facts. Hus. (Br. II) 79, 18
that people were striving
toward a nobler and more
pleasant life.
al-Hus. (Br. II) 1, 21

b) as a simple attributive with regular adjectival agreement:

إِنِّي لَسَعَادَةٌ كَثْرَى
مَعْلُومَاتُ نَاتِ أَهْمِيَّةٍ عَظْمَى
إِثْرَاءُ حَسَنَاءُ
فِي دَوْلَةٍ إِسْلَامِيَّةٍ كَثْرَى

It is indeed a great
pleasure. Hak. sul. 101, 10
evidence of the greatest
importance. Hak. yaum. 48, 4
a very beautiful woman.
Hal. sir. 359, 20
in a great Muslim State.
Far. (Zy.) 17, 32

C The relative is determined by the definite article, usually in an attributive function with a determined noun. In this case, the relative is variable in gender and number, and it is never followed by a comparative particle. Its meaning may be understood most often as an absolute superlative.⁸⁹ In many instances, however, the meaning is only an emphatic attribution of the idea which it expresses:

كَأَنَّ بَلِيَّةَ الْمَطْنِ فِي حَيَاتِهِ —
His greatest misfortune
in life was....
Manf. sha'. 8, 10

89. Although the difference existing in English between the two forms which we call absolute and relative superlative are frequently disregarded, it would be of interest to note the distinctive meanings and functions of both. The absolute superlative states an attribution of excellency or superiority in an absolute manner without implying any comparison while the relative superlative always implies a comparison of superiority in relation to all others.

كَانَ لَهَا الْأَثَرُ الْأَكْثَرُ فِي عَقُولِ
النَّاسِ

They had the greatest influence on the human mind.
Amin duh. I, 170, 12

لَيْكِنِ الْقُوَّةُ الْكَمَى قُوَّةُ الْبَكْرَةِ

The greatest might is that of ideas.
Hal. sir. 297, 10

السَّوَادُ الْأَعْظَمُ مِنَ الشَّعْبِ

the great majority of peoples. Amin (Br. II) 28, 6

نَظَرُ إِلَى الْفَلَاحَةِ الْحَسَنَاءِ
فَأَبْرَأَ فَاةً

He stared at the very beautiful peasant girl with his mouth agape.
Hak. yaum. 22, 6

بِجَارَتِهَا الْكَثْرَى الثَّلَوُ

Its most important trade was pearls.
Rah. mul. 240, 17

الْأَخْلَاقُ الْعُلْيَا

the highest qualities.
Musa adab. 9, 9

It is frequently used in expressions equivalent to proper names:

اللُّغَةُ الْعَرَبِيَّةُ الْفُصْحَى

the classical Arabic language.
Khal. (Br. II) 6, 13

أَفْرِيقَةُ الْوَسْطَى

Central Africa.
Hus. (Br. II) 75, 20

الْقَرْقُ الْأَقْصَى

The Far East.
Hal. sir. 20

بَرِيْطَانِيَا الْمَطْنِ

Great Britain.
Hus. (Br. II) 80, 4

الْعَرْبُ الْكَثْرَى

The First World War [Compare French: *La Grande Guerre*].
Hal. sir. 281, 17

فِي الْقُرُونِ الْوَسْطَى

in the Middle Ages.
Far. (Br. II) 147, 11

الرَّهْطَةُ الْكَثْرَى

the main lobby.
Tay. (Zy.) 9, 39

The relative determined by the definite article may be used in a substantival function, either in agreement with the noun to which it refers⁹⁰:

الْأَقْلُونَ بَيْنَ الْمُسْتَبْرِقِينَ⁹¹
the minority among the Orientalists.
Hal. sir. 40, 23

or always in the masculine singular as equivalent to a "neuter" (German: *das Beste*; Spanish: *lo mejor*; Italian: *lo migliore*):

عَلَى الْآكْثَرِ
at the most.
Mah. qah. 39, 7

كُنَّا نُصَلِّي لَهُ عَلَى الْآقَلِ
At least we used to pray to Him. Hak. ah1. 25, 1

رَأَوْا مِنْ الْأَفْضَلِ أَنْ —
They thought it best to...
Q. Amin (Zy.) 5, 16

الْأَفْضَلُ أَنْ —
The best thing is to...
Mah. zug. 60, 18

D The relative governs a substantive in the genitive case. In this instance, the relative reacts according to the nature of the governed genitive, i.e.,

a) When the substantive is defined and plural or a collective, the construction is equivalent to a relative superlative. In this case, the relative is mostly unchangeable as to gender and number:

فَمِنْ عِنْدِي أَفْضَحُ الْمُرْصِي
In my opinion, they are the vilest and most despicable of thieves. Manf. sha'. 279, 1

90. See footnote on page 469.

91. Note that here and in the following example *بن* does not have a comparative but a partitive-specifying meaning (see page 266).

إِنَّكَ وَاللَّهِ الْآكْرَمُ بَيْنَهُمَا
By God, you are the most honorable among them because of your father!
Hal. sir. 95, 8

هَذَا هُوَ قَوْلُ أَكْثَرِ النَّعَمَاءِ
That is the opinion of most of the jurists.
Amin duh. 170, 5

كَانَ أَخْوَفَ الْأَشْيَاءِ إِلَيْهِ أَنْ —
The most frightening thing for him was...
Hus. ayy. I, 14, 15

فَمَا هِيَ أَشْهَرُ لِنَقَاتٍ فِي ذَلِكَ الْعَصْرِ؟
Isn't this the most famous culture of that period?
Amin duh. I, 170, 7

أَكْبَرُ مِنْهُنَّ الْبَحْرَيْنِ السَّامَةِ
The largest of the cities in Bahrain is al-Manama.
Rah. mul. 225, 11

عَلَى رَأْسِ دَوْلَتِي الرُّومَانِ وَالْفَرَسِ أَقْوَى دَوْلِ الْعَصْرِ
governing the empires of Byzantium and Persia, the two greatest nations of the era.
Hal. sir. 382, 12

أَشْهَرُ أَسْوَاقِي حَوْلَ الْجَاهِلِيَّةِ سَوَى عَكَاظِ
The most famous of the markets among the Arabs during pre-Islamic times was 'Ukaz.
Djir. tar. I, 194, 25

أَكْرَهَنَ يَتَكَلَّمَنَّ النِّزْسِيَّةَ بِطَلَاةِ
Most of them spoke French fluently.
Mah. qah. 92, 5

It may, however, although very seldom, agree in gender with the following genitive:

كَانَتْ لِلصَّبِيِّ أُخْتٌ هِيَ صُغْرَى أَبْنَاءِ الْإِسْرَةِ
The youth had a sister who was the youngest among the children of the family.
Hus. ayy. I, 118, 8

مَدَنِيَّهَا كَبَرَى أَخَوَاتِ الصَّبِيِّ
the eldest of the boy's sisters set [the table].
Hus. ayy. I, 122, 14

b) When the substantive is defined in the masculine singular, the specification introduced by

the genitive is not relative ⁹²; that is to say, it is not in comparison with others of the kind introduced by the genitive, e.g., "the greatest among the peoples," but it can be considered as equivalent to an absolute superlative. The relative in this case is unchangeable:

تَوَكَّتْ فِي الْتَقْوَى أَبْلَغَ الْآخَرِ

They impressed [the audience] very greatly.

Mah. qah. 94,9

كَانَ أَحَبَّ اللَّعِبِ إِلَيْهِ أَنْ —

His favorite game was....

Hus. ayy. I, 24,4

هَذَا رَجُلٌ صَامِتٌ أَكْثَرَ وَقْتِهِ

He was silent most of the time.

Raf. wah. I, 114,18

صَحَّ بِأَعْلَى صَوْتِهِ

He shouted as loudly as he could.

Gibr. I, 170,3

فَبَسْتُ أَقْطَرَهُ

I understood very little of it.

Mah. qah. 17,23

أَكْثَرَ الظَّنِّ أَنْ —

The firmest opinion is....

Hai. sir. 85,13

أَكْبَرَ ظَنِّي أَنْ —

My strongest conviction is....

Hai. sir. 53,22

فِي حَاجَةٍ أَكْبَرُ النَّاجَةِ إِلَيَّ —

In the greatest need of....

Hal. sir. 16,14

أَعْلَى السَّلَامِ

the highest [point] of the staircase.

Hus. ayy. II, 6,10

92. The function of the relative in these instances is actually that of a substantivized adjective (see page 65) followed by a specifying genitive; hence, when the noun has already been mentioned it must be represented instead by an appropriate personal pronoun:

أَنَّ السَّمَارَكُ بَيْنَ النَّوْرِدِ وَالنَّاسِ عَلَى أَشَدِّهَا فِي شَرَايِخِ الْفَاهِرَةِ

that in the streets of Cairo there were most violent battles between monkeys and people.

Shb. (Br.) 119,12

^{c)} When the relative governs an indefinite noun in the genitive, the noun is usually in the singular and followed by a restrictive modification. In this case, it is also unchangeable in gender and number:

هَذِهِ أَحْسَنُ سَجَانَةٍ عِنْدَنَا

In our opinion, this is the most beautiful carpet.

Ralh. mul. 49,8

إِنَّكَ أَفْضَلُ شَارِزٍ رَأَيْتُ فِي حَيَاتِي

You are the best duelist I have ever seen.

Manf. sha'. 58,14

نَقْدٌ كَانَتْ عِنْدَهَا أَنْفُسٌ هَدِيَّةٌ

for she considered it the most precious gift she received that day.

Nu'. 11q. 29,3

هَمٌّ فِي خَالٍ أَتْنِيهِ تَحْتِ بَابِ دُخُولِ

They were in a state very much like perplexity.

Hal. sir. 505,22

أَعْجَبُ شَيْءٍ أَنْ —

The strangest thing is....

Mah. qah. 46,21

حَيَاةُ أَكْبَرِ إِنْسَانٍ مَوْتُهُ النَّارِخُ

the life of the greatest man history has known.

Hai. sir. 26,20

رِسَالَةُ أَكْبَلِ بَيْنِ

the message of the most perfect religion.

Hai. sir. ط. 14

أَنْ أَصْدَقَ مَوْجِعٍ لِلْسَّعَةِ إِنَّمَا هُوَ الْتَوَاتُ الْكَرِيمِ

that the most trustworthy source of the biography is indeed the glorious Koran.

Hai. sir. 18,14

فِي أَقْرَبِ وَقْتٍ

as soon as possible.

Mah. qah. 29,13

فِي أَقْصَرِ وَقْتٍ

in the shortest time.

Mah. qah. 121,8

وَلَكِنْ لَيْسَ فِي الْمَعَارَةِ مَا يَدُلُّ أَكْلَ دَلَالَةٍ عَلَى الْمَمْرُوجَةِ

but in the cave was not the least trace of any stolen goods.

Nu'. 11q. 69,11

The noun in the genitive may be represented by a pronominal relative sentence introduced by *من* and *ما*.

أَكْثَرُ مَا كَانَ ذَلِكَ فِي أَسْمَاءِ
الْبُلْدَانِ وَالشَّجَرَاتِ

and that was especially true with the names of countries and plants.
Amin duh. I, 309, 1

لَسْتُ أَفْهَمُ أَكْثَرُ مَا يَقُولُ

I do not understand most of what he says.
Hak. sheh. 43, 7

أَهْمُ مَا تَرْجِمُو الْكُتُبَ السَّنَطِيَّةَ
وَالطَّبِيعِيَّةَ لِأَيْسَطَرٍ وَتَفْسِيرَهَا

The most important [works] they translated were Aristotle's books on logic and physics and their commentaries.
Amin duh. I, 278, 17

نَهَبُوا أَكْثَرُ مَا فِيهَا

They looted most of what was in it.
'Aww. (Br.) 14, 1

أَقْدَرُ مَا تَسْتَطَاعُوا أَنْ يَأْخُذَ
عَلَيَّ أَنْ — 93

The worst thing they can hold against me is that....
Hal. sir. 45, 17

هَذَا التَّصْوِيرُ أَبْعَدُ مَا يَكُونُ
عَنِ الْحَقِّقَةِ

This description is very far from the truth.
Amin duh. I, 1, 8

قَدْ كَانَ مُحَمَّدٌ فِي بِلَادِ حُرَّةٍ هِيَ
أَشْبَهُ مَا تَكُونُ بِالْجَاهِلِيَّةِ

Mohammed was in a free country very much like a republic.
Hal. sir. 149, 6

وَأَوَّلُهُمْ أَقْدَمُ مَنْ وَصَلْنَا شَرَاءَهُمْ
وَقَوْلَاهُمْ

for they are the first ones whose poetry and laws have come down to us.
Djlr. tar. I, 30, 15

93. Compare with other cases in which the expression is in the adverbial accusative (see page 483).

هُوَ مِنْ أَقْدَمِ مَنْ نَظَّمَ الْقَبْرَ
الْفَنَائِي عِنْدَهُمْ

He was one of the first of them to compose a song.
Djlr. tar. I, 56, 26

(On the indefinite meaning of the pronominal relative sentence, see Vol. III.)

\$ 183 USES OF THE ELATIVE

A. An elative is very frequently followed by an adverbial accusative which determines its meaning. This specification is more commonly found with those elatives of a general significance, such as "more," "most," "greater," "greatest," etc.:

أَجَابَهُ أَكْبَرُ الْخِدَامِ سَبْأً —

The oldest of the servants answered....
Gibr. I, 199, 18

كَانَتْ رُكُوسَانِ أَكْثَرُهُنَّ أَهْمًا
بِالسَّارَةِ

Roxane was the most concerned of them all with the duel.
Manf. sha'. 58, 8

أَنَّهُ لَمْ يَكُنْ أَحْسَنَ جَنْفًا لِلْقُرْآنِ
مِنْ تَلَامِيذِهِ

that he had not learned the Koran any better than his pupils.
Hus. ayy. I, 53, 12

فَأَنْتَ أَحْسَنُ النَّاسِ حَقًّا

Then you are the luckiest man.
Manf. sha'. 29, 15

أَنْتُمْ أَكْثَرُ النَّاسِ طَمَعًا

You are the greediest.
Gibr. I, 166, 15

هُمْ قَلِيلٌ بَيْنَ أَقْدَمِ الْمُسْتَشْرِقِينَ
تَحْصِيًا

They are a minority among the most fanatic Orientalists.
Hal. sir. 31, 4

وَأَنْتَ وَاللَّهِ لَأَكْرَمُ سِبْطِهِمْ أَبَا

By God, you have the most distinguished father of all.
Hal. sir. 95, 8

B Strictly speaking, a comparison can be expressed in Arabic through the use of a prepositional phrase with *مِنْ*. As we have already mentioned above, the relative always remains unchangeable in gender and number in a comparative construction.

The comparison, however, does not always react as one would expect from the point of view of English. The Arabic relative itself always expresses a quality which, when comparing two nouns, is attributed to the first to a greater degree than to the second.

When the comparison does not lie between two different objects, but rather between two aspects or circumstances of one object, in a normal comparison the object will be introduced again in the second part 94:

أَتَقِي أَقْرَبَ إِلَى النَّبِيِّ نَبِيَّ إِلَى شَوْقِي

I (feel) closer to al-Mutanabbi than I [feel] to Shaql.

Musa adab. 32,3

أَنَا فِي هَذِهِ السَّاعَةِ أَشْجَعُ نَبِيَّ فِي كُلِّ مَوْفٍ وَفَقْتُ فِي حَيَاتِي

At this moment, I feel more courageous than I [ever did] before.

Manf. sha'. 107,6

(حَيَاءً) هِيَ أَقْرَبَ إِلَى حَيَاةِ

Life was more Persian than Arabic.

Amin duh. II, 81,7

إِلَّا أَنَّهُ كَانَ أَقْرَبَ إِلَى الْإِلَادَةِ مِنْهُ إِلَى الدَّكَاءِ

But he was closer to simplicity than to mental brightness.

Manf. sha'. 13,16

قَدْ أَصْبَحَتْ سُلْطَانُهَا عَلَى بَعْضِ الْأَقْطَارِ مَعْنِيَةً أَكْثَرَ مِنْهَا مَادِيَةً

Its power over some regions had become more spiritual than material.

Hus. (Br. II) 78,4

94. Compare with the English:

I am wiser than you.

I am wiser today than (I was) yesterday.

إِنْ كُنَّا مِنْ الْأَقْطَارِ الْإِسْلَامِيَّةِ كَانَتْ بَعْدَ آسِيَّاكِهَا فِي الْعِلَاقَةِ فِي بَعْدَ أَنْ حَبَرَ مِنْهَا قَلْبُهَا

After obtaining their independence from the Caliphate, many of the Muslim countries were better off than before.

Amin zuh. I, 93,1

لَكُنَّا أَقْرَبَ إِلَى الْإِلَهِ مِنْهُمْ إِلَى كَوَسِرِ الْغَابِ

They would be nearer to the gods than to the wild beasts of the forest.

Gibr. I, 138,7

هِيَ أَقْرَبَ إِلَى التَّخْلِيفِ مِنْهَا إِلَى الْإِسْهَابِ

They are more brief than verbose. Musa (Zy.) 29,5

Note the following:

إِنِّي أُحِبُّ الْعِرَاقَ أَكْثَرَ مِنْ حَبِي بِلَادِي

I love Iraq more than I do] my own country.

Rah. mul. 19,22

However, the comparison may also be made between the two aspects or circumstances only:

لَكِنَّ شَعْرَ ذَاكَ الْنَسَاءِ أَكْثَرَ مِنْ زِي قَلِّ أَنَّهُ —

But that evening he felt more than ever before that.... Mah. qah. 45,7

كَانَ يُحِبُّ أَنَّهُ أَكْثَرَ مِنْ أَبِيهِ

He loved his mother more than his father.

Mah. qah. 38,7

Note the following:

وَأَنَّ الْقُوَّةَ الَّتِي تَحْصُلُ مِنْ اتِّعَازِ السُّلَاطِينِ تَكُونُ أَكْثَرَ مِنْ الَّتِي تَحْصُلُ مِنْ اتِّعَازِ الْفَرَسِ

and that the strength resulting from the unification of the Muslims will be stronger than the one resulting from Arab unification?

al-Hus. (Br. II) 74,8

An relative of general meaning is also sometimes used for a comparison between two qualities of a noun, e.g., with *أَكْثَرَ مِنْ*, "more than":

لَكُنْ أَكْثَرَ مِنْ جَبِلٍ فِي سَوْرِيَا

But in Syria, it [spring] is more than [just] beautiful. Gibr. II, 16, 7

هُوَ لَا أَكْثَرَ مِنَ الْفَاطِ وَشَعَارَاتِ
بِاللَّغَةِ الْإِنْجِلِيَّةِ

It was just some expressions and conversations in English. Maz. (Zy.) I, 4

C When the second part of the comparison is an action, the action is frequently introduced by the particle *أَنْ*; both the main clause and the noun clause have the same subject.

The noun clause introduced by *أَنْ* may be understood as something which is compared to the capability of the subject in performing the action, and will mean "he is too (good, etc.) to do so":

أَنَّهُ أَقْوَى مِنْ أَنْ يَكْذِبَ وَفَقِي
مَنْ أَنْ يَسْرِقَ

that he was too proud to lie and too rich to steal. Nu'. Iiq. 87, 14

لَا تَهْ كَانَ أَضْعَفَ مِنْ أَنْ يَخْلُجَ
بِأَيْمَانِ يَكُ النَّسَاءُ

for he was too weak to walk that distance. Hus. ayy. I, 28, 6

وَاللَّهِ أَكْرَمَ مِنْ أَنْ يَفْطِجَ عَلَى
فَقِيرٍ عَلَى مَالٍ

But God is too generous to cause any loss to a poor man like me. Maz. (Zy.) I, 6

But when the comparison is established between parts of the sentence other than the subject, its meaning is then that of a normal comparative statement:

لَمْ يَرِ شَيْئًا أَكْرَبَ إِلَيَّ مِنْهُنَّ أَنْ
يَسْأَلَ عَنْ ابْنَتِهِ

He did not find anything more appropriate than to ask about his daughter. Manf. mag. II, 14

أَيُّ ظِلْمٍ أَكْبَرَ مِنْ أَنْ يَحْلَسَ بِهِ
وَعَيْنٌ حَقِيقَةً فِي —

What injustice could be greater than to be deprived of his right to...! Hus. ayy. I, 38, 4

The action as second part of the comparison may also be introduced as a pronominal relative sentence,

the meaning of which will vary according to the different functions of the relative pronoun, e.g.,

a) *أَنْ* as subject of a verbal sentence:

أَنَّهُ جَسُرٌ أَكْرَبُ مِنْ أَنْ يَنْبَغِي

that he was bolder than necessary. Mah. qah. 73, 4

b) *أَنْ*, followed by a pronoun, as predicate of a nominal sentence:

تَخْرُجُ بِهَا الْأَلْفَاظُ أَكْرَبُ مِنْ
— وَأَقْوَى مِنْ — وَأَكْبَرُ مِنْ —
وَأَكْبَرُ مِنْ — وَأَكْبَرُ مِنْ —

creating greater expressions...and more powerful...and more suggestive ones.... Raf. wah. I, 15, 6

c) or *أَنْ* performing an adverbial function:

وَقَدْ رَأَيْتُكَ فِي الْأَيَّامِ النَّاصِيَةِ
أَكْرَبُ مِنْ رَأْيِكَ فِي الْأَيَّامِ
طَائِلِ وَفَكَرْتُ فِيكَ أَكْرَبُ مِنْ
الْمَقْصُودِ النَّاسِ بِكَ عَلَى عَمْرٍ

When Abu Talib died the situation between Mohammed and the Koreish was worse than ever before. Hal. sir. 186, 2

قَدْ رَأَيْتُكَ فِي الْأَيَّامِ النَّاصِيَةِ
أَكْرَبُ مِنْ رَأْيِكَ فِي الْأَيَّامِ
طَائِلِ وَفَكَرْتُ فِيكَ أَكْرَبُ مِنْ
الْمَقْصُودِ النَّاسِ بِكَ عَلَى عَمْرٍ

I have seen you in the past [few] days more than Jiran did for many years, and I have thought of you more than the most tenacious man ever did in all his life. Mah. zuq. 207, 13

هُوَ يَنْتَقِظُ أَكْرَبُ مِنْ أَنْ يَنْتَقِظَ
يَسْأَلَ عَنْ ابْنَتِهِ

He criticizes ways of living more than he does ways of writing. Musa adab. 2, 2

D The relative may take, as a modification, a prepositional phrase with the same preposition(s) used by the verb with which the relative is root-related:

الَّذِينَ أَحَبَّ إِلَيْهِمْ مِنْ أَنْفُسِهِمْ

They loved the Prophet more than themselves. Hal. sir. 495, 5

إِنِّي أَعْلَمُ بِكَ مِنْ نَفْسِكَ
I know you better than you
yourself. Hak. sheh. 90,14

لَمْ يَرَوْا شَيْئًا أَقْرَبَ إِلَى ذَهَبِهِ
مِنْ أَنْ —
The first thing that came
to his mind was....
Manf. mag. 11,14

لَا أَحِبُّ إِلَيَّ مِنْ ذَلِكَ
There is nothing I would
love more than that.
Manf. mag. 105,8

يَدْخُلُ إِلَى حُفْرَةٍ هِيَ أَشْبَهُ
بِالدَّخْلِيِّزِ
He entered a room which
was more like a hall.
Hus. (Zy.) 25,13

كَأَنَّا أَصْبَرُ عَلَى الدَّرْسِ وَأَلْعَاقِي
لِلْعَاقِرِ
They were more patient in
learning and could better
endure adversities and
hardship.
Amin (Br.) 89,14

نَحْنُ وَاللَّهُ أَحَقُّ بِهَا
By God, we have more right
to it. Hal. str. 268,16

اللَّهُ أَرْحَمُ بِكَ مِنْ أُخِيكَ —
God is more merciful with
you than your own brother....
Manf. mag. 17,8

E When two or more elatives govern one and the same noun in the genitive case, the noun is usually expressed following the first relative, and a suffixed pronoun replaces it after the second:

أَلَسْتُ تَرَى أَنَّ أَبَاكَ خَيْرُ
الرِّجَالِ وَالْكَرِيمِ؟
Don't you think that your
father is the best man
and the most generous one?
Hus. ay. 1,145,10

هُمْ عِنْدِي أَفْضَلُ النَّاسِ
وَأَسْلَمُهُمْ!
In my opinion, they are
the vilest and most de-
spicable of thieves!
Manf. sha'. 279,5

أَحْسَنَ هَدًى وَأَقْوَمَ
the most beautiful reli-
gion and the best.
Hal. str. 226,9

But the noun is not infrequently found in the genitive following the second relative:

بَعْدَ أَكْثَرِ وَأَمَقِّ نَجْوَةٍ ضَمِيرِيَّةٍ
عَرَفَهَا الْفَارِغِ
after the greatest and most
far-reaching popular revo-
lution that history has
known. Bak. (Br. II) 99,17

أَقْرَبَ وَأَخْدَعُ الْأَرَاءِ
the strangest and most de-
ceptive opinion.
al-Hus. (Br. II) 79,15

أَفْقَى وَأَشْهَرُ نَجْمٍ فِي لُبْنَانَ
the richest and most famous
convent in Lebanon.
Gibr. I,155,20

(For agreement with elatives, see page 155.)

F In the Semitic languages, and thus in Arabic, a comparison was originally expressed as a simple statement, "you are generous," to which a relative aspect was added through the use of a prepositional phrase with *min*, "from," i.e., "you are generous from/more than others." A remnant of this construction is still found with *خير*, "good" and *شر*, "bad":

لَسْتُ خَيْرًا مِنْ النَّبِيِّ
I am not better than the
Prophet. Hus. ay. 1,132,5

أَنَا خَيْرُ لَهَا مِنْكَ
I am better for her than
you [are].
Manf. mag. 49,4

إِنَّ أُمَّةً وَاحِدَةً مِنْ صَاحِبِهَا
لَا تَطْلُعُ فِي رَجَحٍ خَيْرَ مِنْهُ
Not one of her friends
could wish for a better
husband than he.
Mah. zug. 53,19

Followed by a plural or singular genitive, *خير* and *شر* present the idea of a superlative:

أَلَسْتُ تَرَى أَنَّ أَبَاكَ خَيْرُ الرِّجَالِ؟
Don't you think that your
father is the best [of,
among] men?
Hus. ay. 1,145,10

يَجِدُ فِي خَدِيجَةَ خَيْرَ الْبَشَاءِ حَقًّا

He truly found in Khadija
the best woman.
Hai. sir. 128, 4

حَالِكٌ خَيْرٌ ذَلِيلٌ

Your condition is the best
argument.
Mah. qah. 148, 21

يَقْتُلُكَ فِي هَذِهِ السَّاعَةِ شَرُّ

killing you this moment
in the cruellest way.
Hak. sul. 8, 15

الْقَتْلَاتِ

شَرُّ خَلْقِ اللَّهِ

the worst of God's creation,
AmIn duh. 1, 52, 4

خَيْرُ الْوَدِّ

the greatest affection.
Hai. sir. 109, 20

خَيْرُ الثَّمَرَاتِ

the best fruits.
Hai. sir. 17, 8

مَوْقِفَهَا شَرُّ سَيِّئِي

she played havoc with it
(she tore it the worst
tearing).
Bat. (Zy.) 12, 37

§ 184 WORD UNION

Under this heading we shall consider cases of expanded sentences that have two or more parts with the same syntactical function within the sentence in the form of a compound subject, object, or adjectival or adverbial modification. Frequently, such constructions are midway between simple and compound sentences, and they can be considered either as simple sentences with some compound parts or as elliptical compounds. However, the nature of most of the cases to be included in this chapter seems clear and distinctive enough to allow us to consider this category as being a part of what we have called "expanded sentences" (see page 2).

In the following paragraphs, we will try to base our distinctions in word union on its syntactical nature, i.e., whether the union is asyndetical or syndetical.⁹⁵

I Asyndetical union is generally used with adjectives (and also participles) in attributive, predicative, and adverbial functions.

II Syndetical union is usually found with substantives.

§ 185 ASYNDECTICAL UNION

A In Arabic, two or more adjectives may modify a substantive predicatively or attributively, usually without any connecting particle (see pages 48 and 50):

⁹⁵. For practical and pedagogical reasons, all exceptions will be included under the headings encompassing the more general patterns.

بَسْرَتْ هَارِي نَاعِمٌ عَمِي
with a quiet, soft, deep
voice. Gibr. III, 117, 7

كَانَ فَنَ حَبِيلَ الصُّورَةِ شَرِيفَ
النَّفْسِ
He was a handsome young
man of noble mind and
good heart.
Manf. sha'. 3, 5

أَنِ اسْتَحَالَتْ إِلَى حَزَنِ صَائِتٍ
عَمِي
that it became a silent,
deep sadness.
Hus. ayy. I, 18, 7

لَمْ يُشْفِقُوا عَلَيْهِ وَكَلَّ صَفَارِنَا
الْمُرَاةَ الْبَائِسِينَ
They had no compassion
for him nor for me nor
for our naked and hungry
children. Gibr. I, 138, 4

كُتِبَ الْآزَبُ الْعَرَبِيُّ الْقَدِيمُ
books of ancient Arabic
literature. Musa (Zy.) 2, 7

أَصْبَحْتُ رَجُلًا ضَعِيفًا خَائِدًا
سَالِيًا يَائِسًا قَانِيًا
I became a weak man, de-
feated, tormented, des-
perate, and despondent.
Manf. mag. 169, 12

Sometimes, however, the adjectives are connected by the coordinating conjunction وَ (see page 496):

أَنْتِ سَيِّدَةٌ جَمِيلَةٌ وَثَبَّةٌ
You are a beautiful and
rich woman!
Mah. zug. 30, 3

Such union could be understood as a way to emphasize the adjectival attribution: "You are a woman both beautiful and rich."

B Two or more adjectives and participles in the function of an adverbial modification (see page 190):

بَقِيْتُ أَنَا صَائِتًا مُتَكَيِّمًا بِكَلَامِهَا
I remained silent, thinking
about her words.
Gibr. II, 31, 21

انْسَاءَتْ فِي الْبَيْتِ صَاعِدَةً لِأَصِيَّةٍ
they run around in the
house, shouting and playing,
Hus. ayy. I, 10, 6

They can also be used syndetically (see page 191):
شَعُرَ بِالْحَاجَةِ إِلَى أَنْ يَشْرَبَهُ
صَبِيحًا وَتَسِيًا
He felt a need to drink it
in the morning and in the
evening. Hus. ayy. II, 33, 11

الْتَفَتَ إِلَيْهِ سَتَرٌ يَلَانٌ مَحْدَقًا
وَسَبِيحًا
Mr. Black turned, glancing
and smiling at him.
Hak. (Zy.) 11, 19

C After a substantive which is a collective or a plural, an asyndetical modification by two or more adjectives usually implies that they are equally attributed to the substantive (see page 50):

تَجَاوَبَ فِيهَا أَصَوَاتُ أُخْرَى
فَصِيرُوا غَلِيظَةً مَحْتَبَةً مَقْلُومَةً
They were answered by
other short, strangled,
and jerky voices.
Hus. ayy. II, 12, 6

الْمَعْبَاتُ الثَّلَاثُ الْأُولَى
the first three diffi-
culties. Rain. mul. 14, 11

while a syndetical attribution could imply that the adjectives are applied distributively (see page 52):

الْمَحَارَاتُ الْفَرُوعِيَّةُ وَالْأَشُورِيَّةُ
وَالْأَرَمِيَّةُ
the Pharaonic, the Assyrian,
and the Greek civilizations.
Hal. sir. 66, 20

الْأَحْوَالُ السِّيَاسِيَّةُ وَالْإِدَارِيَّةُ
وَالْاِقْتِسَادِيَّةُ وَالْاجْتِمَاعِيَّةُ
political, administrative,
economic, and social con-
ditions. Djir. tar. I, 16, 20

النُّظُمُ السِّيَاسِيَّةُ وَالْاِقْتِسَادِيَّةُ
the political and economic
organizations.
Amin (Zy.) 7, 24

بَيْنَ هَذِهِ الْعَصَبِيَّاتِ الثَّلَاثِ
التركية والفارسية والعربية
among these three types of
nationalism, the Turkish,
the Persian, and the Arabic.
Amin zuh. I, 60, 12

وَلَكِنْ هُنَاكَ أَيْضًا عَقَرَاتٌ مِنَ
النَّسْلَاتِ السِّيَاسِيَّةِ وَالْاِقْتِسَادِيَّةِ
but there are also scores of
political, economic, social,
and domestic problems.
Musa adab. 17, 1

At times, this distributive attribution may cause some irregularities in number agreement:

بَارِبَعَيْنِ الْأَخْفَرِ وَالْأَرْقِ
both in the green and in
the blue springs.
Raf. wah. I, 47, 9

بَيْنَ السَّلَاطِينِ الدِّينِيَّةِ
وَالرِّبِّيَّةِ
between the religious and
civil power.
Hal. sir. 516, 20

An adjectival disjunction, however, is always syndetical (see page 499):

فِي حَيَاتِنَا الْإِنْسَانِيَّةِ أَوْ الْإِجْتِمَاعِيَّةِ
in our humane or our social
life. Mand. (Br.) 3, 12

D When two adjectives with opposite meanings modify one substantive in an asyndetical construction, they either express an incomplete modification ("partly"), have an alternate meaning ("now...now"), or have to be understood as applied to different aspects ("both"):

الشَّاهِرُ الْبَعْلُوكِيُّ اسْمٌ قَدِيمٌ جَدِيدٌ
The Poet of Ba'albek is
a name old and new at the
same time.
Gibr. III, 149, 8

(الأم) كَلِمَةٌ صَغِيرَةٌ كَبِيرَةٌ سَلَوَةٌ
يَا لَأَمِلَ وَالْحَبِ
(Mother) is a word both
small and great, full of
hope and love.
Gibr. II, 64, 11

صَبِيَّةٌ فِي الْبُحْرَيْنِ بَيْنَ عِيْرَهَا
تَرَى السَّيِّئَاتِ قَرِيبًا يَمِيدًا
A twenty-year-old girl
sees the future both near
and far removed.
Gibr. II, 29, 12

جَزِيرَةٌ صَغِيرَةٌ كَبِيرَةٌ
an island small and great
at the same time.
Raf. mul. 223, 3

E An asyndetical repetition of the same word is used as

a) an expression of a distributive meaning:

أَحْضِرُوا السَّجَرِيْمِينَ وَاجِدًا وَاجِدًا
Bring the criminals before
me one by one.
Gibr. I, 127, 9

يَجْعَلُ بَرَّ بَابِ السَّارِ بِأَنَا بَابًا
وَيَدْنِي خِضَابَهُ بِشَا لِيَتَبَيَّنَا
He began to go by the doors
of the houses one by one,
bringing his lamp near to
scrutinize them.
Manf. sha'. 183, 9

خَبِّرَنِي بِكُلِّ مَا قَالَ كَلِمَةً كَلِمَةً
Tell me everything he has
told you word for word.
Mah. qah. 176, 3

كَانَ الْقُرْآنُ يُنْحَى مِنْ صَدْرِهِ
رَأْيَةً رَأْيَةً وَسَوْءَةً سَوْءَةً
And the Koran was being
wiped from his memory
verse by verse, chapter
by chapter.
Hus. ayy. I, 55, 14

سَلَّمَ عَلَيْهِمْ وَاجِدًا وَاجِدًا
He greeted them one by one.
Mah. qah. 119, 5

ثُمَّ أَخَذَ لَوْنِكَ يَنْتَعِرُ قَلِيلًا
وَلِيْلًا
Then your color began to
change little by little.
Hus. ayy. I, 147, 5

b) or as an emphatic repetition:

وَتَغَيَّرَتْ قُرَيْبٌ قُرَيْبٌ كَأَنَّكَ فِي
جَسَمِهَا الْبَشَرِي وَلَكِنَّ بَعِيدَ بَعِيدٍ
and its interpretation is
very much like the soul
in its body, but at the
same time very different.
Raf. wah. III, 8, 4

عَانَ أَلْرَفَاقِي رَهْدًا رَهْدًا إِلَى
عَالَمِ الظُّلُمَاتِ
Very slowly the alley re-
turned to the world of
darkness. Mah. zuq. 50, 2

أَصْبَحَتْ بِقَائِمَاتِهَا فِي أَعَالِي الْجِبَالِ
عَدُوبٌ وَسَيْحَرٌ جَدَارًا جَدَارًا
The remaining [snow] on
the tops of the mountains
began to thaw and to flow,
like many little creeks,
in the winding paths
[leading] to the valleys.
Gibr. I, 90, 12

كَأَنَّهُ يُبِيدُ أَنْ يَخْضَ بِأَصَابِعِهِ
الْمَسْجُودَةَ عَلَى شَيْءٍ لِيَتَرَفَّهَ إِنْ شَاءَ

as if wanting to get hold
of something with his
twisted fingers to tear
it to pieces.
Gibr. I, 110, 5

(See page 335 for the asyndetical repetition of the preposition *بين*.)

§ 186 الْإِتْنَاءُ

An imitative pleonasm is an emphatic asyndetical repetition which is called *الِإِتْنَاءُ* by Arab grammarians.⁹⁶ In this expression, the correlative part has an emphatic function only because of the similarity of its phonetic sound (compare the English: "palsy-walsy," "hurry-skurry"). The second part of the construction is actually no more than a repetition of the same word, after having usually changed only the first consonant, thus it always has the same Arabic nominal pattern.

Although of no syntactical relevance, we would like to point out the observation made by Arab grammarians that the correlative part may be used regardless of the actual existence of such a form or even of such a root in the language (cf. English: "walsy").

When the parts used in this construction are adjectives or participles, they agree in number and gender with the noun to which they refer⁹⁷:

96. On this subject see *كِتَابُ الْإِتْنَاءِ وَالْإِتْرَافَةِ*, by Ahmed ibn Paris Ibn Zakarya, ed. by R. Brithnow (Gjessen, 1906); C. Pellat's "Un fait d'expressivité en arabe: l'*itba'*," *Arabica*, 4, May 1957; and Vincent Montell's *L'arabe Moderne* (Paris 1960), p. 281.

97. Since the use of this imitative pleonasm is much more frequent in Arabic than it is in English and enjoys in the former a greater degree of literary acceptability than it has in the latter, it is not always possible to find an acceptable rendition of the original.

هُوَ لِرَجُلٍ قَارِبِ الْإِثْنَيْنِ وَسِمٍ
قِسِمٍ

It was that of a man about
forty, very handsome and
distinguished in appearance.
Hak. yaum. 14, 4

ذَلِكَ لِأَنَّ بِنَاءَ الْبَحْرِينِ قَلَّا
تَخْلُو مِنْ الْخِلَابِيَّتِ السَّارِحَةِ
السَّارِحَةِ فِيهَا عَلَى الدَّامِ

That is because Bahrein's
waters are seldom empty
of the boats that always
roam freely on them.
Raih. mul. 199, 5

ثُمَّ تَهَيَّ هَامًا بَانَا

Then he stood up, gay
and happy.
Mah. qah. 151, 17

لَيْلٌ دَائِحٌ سَاحٌ

a very dark night.
Hak. sheh. 101, 2

إِنِّهَا رَفِيقَةٌ نَفِيقَةٌ

They are very delicate.
Hak. ahl. 133, 1

وَالشَّبَابُ مِنْ حَوْلِهِ فَرِحُونَ
مَرِحُونَ

while the boys around him
were merry and gay.
Hus. ayy. II, 45, 16

كِتَابٌ ضَمَمَ نَفَمٌ

a very voluminous book.
Tal. (Zy.) 9, 36

أَكَلُوا هَنِيئًا بَرِيئًا

They ate with great enjoy-
ment. Amin (Br.) 87, 8

يَتَفَنَّنِينَ بِهِ فُرَحَاتٍ بُرَحَاتٍ

they would sing very joy-
fully. Hus. 'ala. II, 6, 11

وَلَكِنَّ الْأَرَاهِبَ قَالَ فِي صَوْتٍ
رَفِيقٍ رَفِيقٍ

But the monk spoke with a
very friendly voice.
Hus. 'ala. I, 141, 5

§ 187 SYNDETIICAL UNION

A To form syndetical unions, the coordinating conjunction most frequently used is *و*; *ف* and *ثم* are also common.

As for the difference between *و* on the one hand and *ف* and *ثم* on the other, it is to the credit of

the Arab grammarians that they have commented on the fact that و unites each noun to the first noun of the coordinating construction, while the other two conjunctions coordinate only in a series, i.e., each noun is connected only to the one which immediately precedes it.⁹⁸

In other words, according to Arab philologists, there is true equivalence of all members of the coordination only with و. With ف and ثم, there is always a logical idea of progression or change in the series together with the coordination.

All members with و are interchangeable in their order within the sentence, which is not the case with the other two conjunctions.

B While adjectives, as we have already seen above, are generally asyndetically used, two or more substantives filling the same function in a sentence are always coordinated by a conjunction:

نَعُودُ بَعْدَ هَذَا إِلَى الدُّكْخِ
نَعُودُ بَعْدَ هَذَا إِلَى الدُّكْخِ
هَيْكَلُ وَكِايَه
Hal. sir. 2, 20

نَحْنُ الَّذِينَ نَزَّهَ أَنْفُسَنَا أَدَبًا
وَقِسْرًا
We who consider ourselves
writers and poets.
Maz. (Zy.) 1, 2

أَنْتَ هُوَ صَاحِبُ الْإِرَادَةِ وَالْقُوَّةِ
وَالْقُوَّةِ
that he is the one with
will, opinions, and
strength. Q. Amin (Zy.) 5, 10

أَيْنَ أَبُوكَ وَأَيْنَ
أَيْنَ أَبُوكَ وَأَيْنَ
where are your father and
your mother?
Gibr. I, 162, 19

هُوَ طَالِبٌ وَصَحَافِيٌّ مَعًا
هُوَ طَالِبٌ وَصَحَافِيٌّ مَعًا
He is a student and a
journalist at the same
time. Mah. qah. 7, 13

98. Compare the English I saw A and B and C, in which an inversion in the order would be admissible (thus, C and B and A or B and C and A), and I saw A, then B, then C, in which no inversion is permissible.

In case of a chain with more than two substantives, the coordinating conjunction precedes each substantive:

فَدُ جَعَلْنَا بُو مَعْرُوفٌ نَجِيبٌ قَرِينًا
نَجِيبٌ قَرِينًا وَأَيَّاهَا وَفَوَّاهَا
وَصُفْرُهَا وَفَوْرُهَا وَسَبْهَهَا
وَأَبْرَئِيهَا وَجِبَالَهَا
'Bu Ma'ruf made us love
our village, love its ground
and its water, its air, its
rocks and its rough and flat
lands, its valleys and moun-
tains. Nu'. kan. 13, 2

وَأَتَتْ فِي وَجْهِهِ الْحُبَّ وَالْمَحَارَةَ
وَالْهَيْمَةَ وَالسَّرَّهَ الْخَلَّاءَ وَالْدَّعِ
الْمَرْقُوفِ
She saw love, happiness,
surprise, joy, flashing
gaiety, and radiant tears
on his face.
Manf. mag. 30, 6

لَمَلْ أَهْمٌ مَا يَتَخَيَّرُ بِهْ جَيْلُكُمْ عَنْ
جَيْلِنَا هُوَ حَيْرَتُكُمْ وَأَطْمَئِنَّا
وَأَضْطَرُّكُمْ وَسَكِينَا وَقَلْبُكُمْ
وَأَسْتَبْقِرُوا
Perhaps what most differ-
entiates your generation
from ours is your con-
fusion and our serenity,
your unrest and our peace.
Amin (Zy.) 7, 2

الْفُقَرَاءُ وَالسَّائِكِينَ الْمَطْلُوفُونَ هُمْ
أَهْلِي وَغَيْرِي
The poor, the humble, and
the wretched are my rela-
tives and my family.
Gibr. I, 184, 10

C The coordinating conjunction ف can also be used between coordinated nouns—both substantives and adjectives—but it unites them in a logical sequence (see page 495f.):

أَلْقَى يَنْظَرُهُ الْبَاحِثُ إِلَى جِسْمِهَا
الَّذِي تَجَرَّى عَلَى الْحَبِيدِ قَالَتِ كَيْبِ
قَالَتِ نَى النَّاهِدِ ثُمَّ النَّاصِرَةِ الْخَمِيمَةِ
وَأَخِيرًا أَلْفَحِيهِ أَلْفَاءُ
His hungry eyes fell on
her soft body, her neck,
then her shoulders, then
her full bosom and slender
hips and finally her well-
formed legs.
Mah. qah. 133, 15

الْإِنْسَانُ يَنْشَأُ طِفْلًا نَشِئًا
فَكَبْلًا وَنَشِئًا
Man develops first as a
child, then a boy and a
young man, later [is] mid-
dle-aged, and finally an
old man.

مَنْ قَسَمَ السَّنَةَ إِلَى أَشْهُرٍ
وَالْأَشْهُرَ إِلَى أَشَابِعٍ وَهَذِهِ إِلَى
أَيَّامٍ فَالْأَسَابِعُ أَيَّامٌ

Who divided the years into months and the months into weeks and these into days and [then these into] hours? Djr. tar. I, 17, 20

It is very frequently used in certain adverbial expressions:

ثُمَّ مَرَّ بِهِمْ يَتَّبِعُ وَجُوهُهُمْ
وَاجِدًا كَوَاجِدًا

Then he went past them looking at their faces one after another. Manf. sha'. 41, 7

كَانَ هَذَا الْفَقْرُ بَرَزًا لِمَوَاقِيمِهِمَا

This influence grew greater each day. Amin duh. I, 41, 10

كَانَ صَوْتُ هَذَا الْأَنْبِيَاءِ يَهْدِي
بَيْنَهُمَا كَفَيْتُمَا
مَرَّةً وَثَلَاثَةً

The moan gradually diminished. Hus. ayy. I, 132, 11

أَيُّهَا فَالْأَيُّهَا

time after time. Hal. sir. 128, 13

D Although ثُمَّ may have an effect equivalent to that of *فِي* as a coordinating conjunction in expressing a sequence, its meaning, however, is usually more emphatic. (For additional information on this conjunction, see Vol. III.)

The succession expressed by ثُمَّ is usually a temporal one:

وَلَكِنْ أَبَا بَقَّةٍ خَطَا بِالْتَّوْبِيلِ
خَطْوَةً ثُمَّ أُخْرَى ثُمَّ أُخْرَى

but Abu Batta took a step with the barrel, then another and still another. Nu'. (Zy.) 33, 46

أَحَدَ الصَّبِيِّ بِحَبِيبَتِهَا تَسْتَحْيَا
ثُمَّ مَسْتَحْيَا ثُمَّ مَسْتَحْيَا

The boy began answering her, first with embarrassment, then with more ease, finally with confidence. Hus. ayy. I, 117, 1

صَبَّ لِلسُّلْطَانِ الْإِلَّا ثُمَّ لِي ثُمَّ
لِلْخَصْمِ

He poured [coffee] first for the Sultan, then for me, and afterward to the others who were present. Raih. mul. 43, 20

At times, ثُمَّ loses its temporal aspect but introduces a logical series still retaining its emphatic meaning:

كَانَ بَيْنِي وَبَيْنَهُ بَحْرُ الْهِنْدِ ثُمَّ
الْبَحْرُ ثُمَّ الْدَهْنُ ثُمَّ الْإِلَّا تَكْبِيرُ

Separating us was the Indian Ocean, then the Nafud, then the desert and then the British. Raih. mul. 14, 11

عِزَارَةٌ قَالَتْ فَلَا تَنْفَكْ عَنْ عِزَارَةٍ
السَّلَفِ الصَّالِحِ كَلَامُهَا عَدَلٌ

The expressions "so and so said," and also "the worthy ancestors" both indicate.... Musa (Zy.) 2, 16

As in coordinated sentences (see Vol. III), the combined use of *فِي* and ثُمَّ in a coordinated sequence is not infrequent with longer series of nouns:

أَلْقَى يَنْظَرُهُ السَّائِحَ إِلَى جَنْبِهَا
الَّذِي فَجَرَى عَلَى الْجَمْدِ فَالْتَكْبِيرِ
فَالْتَدَى النَّاهِدِ ثُمَّ الْخَبِيَةِ
وَأَجِيرًا الْفَخِيرِ وَاللَّاءِ

His hungry eyes fell on her soft body, her neck, then her shoulders, then her full bosom and slender hips and finally her well-formed legs. Mah. qah. 133, 15

E When the components of a series of nouns—either substantives or adjectives—have an alternate or excluding meaning, the disjunctive conjunction *أَوْ* is used before each member of the construction with the exception of the first one⁹⁹:

⁹⁹ Since *أَوْ* has a disjunctive—or excluding—meaning, the adjective(s) modifying a disjunctive series of nouns will grammatically agree with and refer to the last noun mentioned in the series:

أَنْتَ لَا تَرَى — امْرَأَةً أَوْ رَجُلًا
أَوْ طِفْلًا قَدِيرَ الْوَجْهِ

You won't see... a woman or a man or a child with a dirty face.... Din (Zy.) 3, 9

أَنْتَ لَا تَرَى فِي الشَّارِعِ أَوْ فِي
الْبَيْتِ أَوْ فِي النَّصِيبِ أَوْ فِي الطَّيْمِ
أَوْ أَوْ رَجُلًا أَوْ طِفْلًا قَدِرَ التَّجَمُّعِ

and you won't see a woman
or a man or a child with
a dirty face on the street
or in a house or in a fac-
tory or a restaurant.
Din (Zy.) 3,9

حَوْلَى بِكَ الْبَيْتِ أَوْ قِلْ
لِذَلِكَ بِقِلِيلٍ

about this time or shortly
before. Musa (Zy.) 29,45

هَذَا كَمَا تَجْرَى عَلَى الْبَيْتِ
أَوْ أَكْثَرًا —

There are words current on
our tongues or in our pens
which.... Musa (Zy.) 2,1

قَطِبَ تَحْرِبَ غَاضِبًا أَوْ تَنَظَّاهِرًا
بِالْغَضَبِ

Mahjub frowned in anger or
feigning anger.
Mah. qah. 95,1

بَعْدَ وَقْتٍ قَصِيرٍ أَوْ طَوِيلٍ

after a short time or a
long time. Hus. ayy. 1,5,12

أَنْ أَبْدُو لَكَ فِي صُورَةِ جَمَارٍ حَاطِلٍ
أَوْ جَمَلٍ حَاطِجٍ أَوْ ظِلَّةٍ سَوْدَاءَ

to appear to you as a
formidable ass, or a
furious camel or a black
cat. Hak sul. 15,2

أَقَامَ فِي الْغَاهِرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ —

He stayed in Cairo two
weeks or more....
Hus. ayy. II,3,1

كَانَتْ بِكَ الْبَحَائِلُ أَوْ الصَّالُونَاتُ
كَمَا كَانُوا يَسْمُونَهَا —

And those gatherings, or
salons, as they used to
be called, were....
Manf. sha'. 161,7

F is also used as equivalent to *أَوْ* and, si-
milar to its use in sentences in adversative con-
structions, it usually implies a dilemma (see Vol.
III). The first member of the disjunction in this
instance is introduced by *سَوَاءٌ*, used as an adverbial
accusative¹⁰⁰ and meaning "equally," "no matter whe-
ther....":

100. For *سَوَاءٌ* in the nominative case as member of a
nominal sentence with a disjunctive preposition as the sub-
ject, see Vol. III.

جَعَلَهَا مَوْجُودَةً سَوَاءٌ فِي الْقِيَّةِ
أَمْ الْعَالِيَةِ

It makes them its basis
in the narrative as well
as in the articles.
Musa adab. 2,13

سَوَاءٌ عَنْ قَصْدٍ أَوْ عَنْ غَيْرِ قَصْدٍ

no matter whether pur-
posefully or not.
Mah. zuq. 26,4

G is also used to present the first member
of a disjunctive construction, the second being intro-
duced by a repetition of the particle preceded by the
conjunction *و* or by *أَوْ* :

تَوَلَّى أَمْرَهُ إِمَّا جَاهِلٌ أَوْ قَائِدٌ

in command were either
ignorant or corrupt.
al-Raf. (Zy.) 19,8

الْقُرْآنَ إِمَّا مَدُونٌ عَلَى أَمثالِ
هَذِهِ الصُّحُفِ أَوْ مَحْفُوظٌ فِي
صُدُورِ الرِّجَالِ

The Koran was either re-
corded on such surfaces
or retained in the people's
memory. Djir. tar. I,224,21

لَا يَخْرُؤُ عَلَى رَجُلٍ نَأَى جَرَتْ عَلَيْهِ
إِلَّا أَحَدَ رَجُلَيْنِ إِمَّا عَظِيمٌ أَوْ
صَنِيعَةٌ رَجُلٍ عَظِيمٍ

Only two kinds of people
dare to do what you did:
either someone powerful,
or his protégé.
Manf. sha'. 45,13

إِمَّا بِيَرَانَةٍ إِمَّا بِغَفْصٍ

either by excess or by
defect. Raf. wah. I,112,1

هُوَ إِمَّا ضَاحِكٌ أَوْ بَاكِ أَوْ حَاطِفٌ
أَوْ ضَارِعٌ أَوْ مُسْتَرْحِمٌ

He either laughed or cried
or shouted or beseeched or
implored.
Manf. mag. 185,3

لَا بَيْتَ ذَلِكَ عَلَيْهَا نَفْسُهَا الْغَائِبَةُ
إِمَّا إِلَّا سَجْدًا، إِمَّا إِلَّا لِقَاءَ

Her fine soul forbade her
either to beg [for it] or
[to refuse] the meeting.
Mah. qah. 65,4

H As we have already seen (Vol. I, § 30), the
coordinating conjunction *و* followed by the negative
adverb *لَا* may be used in a negative disjunction, only,
however, after a preceding negative statement:

ثُمَّ لَمْ يَسْتَطِعْ أَنْ يَتَقَدَّمَ خَطْوَةً
صَغِيرَةً وَلَا طَوِيلَةً

Then he could take neither
a long nor a short step.
Hus. ay. I, 75, 13

لَيْسَ لِي أَبٌ وَلَا أُمٌّ وَلَا أُخْتُ
وَلَا سَسَقُ رَأْسِي

I have no father or mother
or brother or place to lay
my head. Gibr. I, 162, 20

§ 188 MERISMUS

Merismus is the figure of speech in which two nouns of opposite meaning are used in a coordinated construction, with the intention of emphasizing the idea of universality or totality.

This usage, not unknown in English (e.g., "from beginning to end," "from top to bottom"), is more frequently used in Arabic, where it has a wider range of possible applications. The meaning is always equivalent to "everyone," "everywhere," "always," etc.:

(الْخَبَرُ) خَصَّ فِي الْمَدِينَةِ مِنْ
أَعْلَاهَا إِلَى أَسْفَلِهَا

(The news) reached everyone
in the city (from its
highest to its lowest).
Hus. 'ala. II, 141, 4

فِي شَارِقِ الْأَرْضِ وَبَغَارِهَا

in the whole world (in
all the points in the
orient to all in the oc-
cident). Hal. sir. 524, 19;
Gibr. III, 16, 6

قَدْ أَصْبَحَتْ يَسْبَبُ فَعَلَيْهَا ضَعْفُ
الْأَفْوَاهِ فِي طَوِيلِ الْأَيَّامِ وَتَوَضُّعِهَا

Because of her action, I
became a victim of gossip
everywhere (the length and
the width of the country).
Tal. (Zy.) 34, 12

(أَنَا) عَارِفٌ بِالنَّجَاحِ وَالنَّجَاحِ

(I) knew every corner [of
the place] (entrances and
exits). Maz. (Zy.) 10, 16

فِي الشَّارِقِ وَالْمَغَارِبِ

in the whole world.
Nu'. kan. 13, 8

وَلَكِنْ النَّسَمُ إِبْرَاهِيمَ كَانَ وَاقِفًا
عَلَى كُلِّ حَرَكَةٍ وَسَكَنَةٍ مِنَ الْحَيَاةِ

But Uncle Ibrahim was
watching every movement
of the boy (movement and
stillness).
'Aw. (Br.) 11, 15

XV WORD ORDER

§ 189 WORD ORDER IN THE EXPANDED NOMINAL SENTENCE

The basic word order in a simple nominal sentence is Subject-Predicate, a sequence that is usually changed into one of Predicate-Subject in the instances when the subject is grammatically undefined and the predicate is defined by the definite article or refers to a preceding statement (see Vol. I, § 9).

Likewise, in the expanded nominal sentence, the same basic word order remains: Subject-Predicate. Any complements modifying either subject or predicate will follow the part they modify:

الْبَيْتُ وَالذَّهَبُ فِي أُورُشَلِيمَ
بَيْتُ الْجَارَةِ
In Jerusalem, silver and gold are as [numerous as] stones. Hak. sul. 39, 11

هَلْ أَنْتَ سَجِينٌ فِي قَعْمَةٍ؟
Are you imprisoned in a fortress? Hak. sul. 45, 1

بَيْتُ رُكَّسَانٍ بَيْتٌ جَمِيلٌ أَمِينٌ
Roxane's house was beautiful and elegant. Manf. sha'. 143, 3

هِيَ خَلِيطٌ عَجِيبٌ مِنَ الشَّرْقِيَّةِ
وَالْمَرْبِيعَةِ
She is a strange mixture of East and West. Sa'. (Zy.) 6, 43

However, prepositional phrases—and also adverbials—modifying the predicate may precede it; this occurs only when the subject precedes the predicate:

اِسْتَيْقَنَ عَنْهُ فِي شَغَلٍ
Stephen was too busy [to pay any attention to him]. Manf. mag. 17, 13

الْفَرَسُ بَيْنَ هَذُلَاءِ وَهَذُلَاءِ
فَأَمِينُونَ
The Persians were at a loss between them both. Amin duh. I, 33, 11

هَنَ عَلَيْهِمْ أَقْدَرُ

They were more capable in those [themes].
Amin duh. I, 100, 13

If they modify the subject, they may precede it, but only when the predicate is expressed before the subject:

لِي إِيَّاكَ حَاجَةٌ

I need you.
Manf. mag. 117, 13

The predicate, with the elements that modify it, frequently precedes the subject with the resulting word order of Predicate-Subject:

وَلَكِنْ لِي مَعَ سَيِّدِكَ شَأْنًا آخَرَ

But I have another matter [to take up] with your schoolteacher.
Hus. ayy. I, 59, 4

لَعْنَةُ هِيَ الْيَدَيَّ الَّتِي —
لَعْنَةُ هِيَ الْأَعْيُنَ الَّتِي —

Cursed be the hands which...
cursed be the eyes which...
Gibr. I, 150, 14

كَثَرُ هُمُ الَّذِينَ —

Numerous are those who...!
Gibr. I, 165, 3

إِذَا ثَمَرَةٌ أَوَّانَ

Each fruit has its own season.
Hak. sul. 121, 13

غَرِيبٌ أَمْرٌ هَذَا الْحُبِّ

Strange, this love!
Mah. qah. 43, 6

An adverb or adverbial modification, and prepositional phrases that modify the whole sentence, may follow both subject and predicate. The word order then becomes Subject-Predicate-Adverbial:

الزَّوْءَةُ شَرِيكَ الرَّجُلِ فِي حَيَاتِهِ

Woman is man's companion during his life.
Mah. qah. 8, 3

أَنْتَ كَذَلِكَ عَلَى الْإِثْلِ

At least you are like this.
Hak. ahl. 28, 8

أَنَا أَحْيَاءُ فِي هَذِهِ اللَّحْظَةِ

that we, at this moment, are alive?
Hak. ahl. 73, 2

هَذِهِ تَهْوِي أَيْضًا

This coffee house is also mine.
Mah. zuq. 10, 19

الشَّعْبُ هُوَ كُلُّ شَيْءٍ أَكْبَرُ وَأَجْرًا

People are everything.
Musa adab. 185, 17

or it can also be Predicate-Subject-Adverbial, especially in interrogatives:

مَا هَذَا أَيْضًا ؟

What's that, again?
Hak. ahl. 38, 9

أَيْنَ نَحْنُ إِذْنُ ؟

Where are we, then?
Hak. ahl. 68, 14

أَلَيْكَ عَهْدٌ طَوِيلٌ بِالْبُيُوتِ ؟

Have you known the door-man a long time?
Mah. qah. 28, 19

The adverbial modification frequently is placed between subject and predicate, thus: Subject-Adverbial-Predicate:

هِيَ عَلَى ذَلِكَ عُرْفَةُ الْبَتَمِ

Besides that, it was his bedroom.
Hus. ayy. 11, 4, 18

هَذَا يَلَا رَبِّ صَوْتُ نَائِمٍ

This is undoubtedly the sound of someone asleep.
Hak. sheh. 24, 12

إِنَّهُ حَقًّا لَشَعْرٌ غَرِيبٌ

It was, indeed, a strange feeling.
Tal. (Zy.) 9, 25

أَنَا بَعْدَ خَفِيفِ النَّوْنِ

I was still light in weight.
Maz. (Zy.) 10, 16

الْفَلَّاحُ الْبَتَمُ سَيِّدٌ نَفْسِهِ

Today the farmer is his own master.
Sak. (Zy.) 13, 47

هُوَ إِذْنُ حَظْمُومٌ

He was, therefore, treated unjustly.
Hus. ayy. I, 38, 4

or also as Predicate-Adverbial-Subject:

عِدْنَا فِي مِصْرَ طَبِيعَةً مِنَ الْأَدَبَاءِ —

In Egypt, we have a certain class of authors who.... Musa adab. 4,15

فِي بَارِيسَ هَذِهِ الْأَيَّامِ حُرُوكَةٌ أَدَبِيَّةٌ

In Paris, there is at present a literary revolution. Musa adab. 107,11

§ 190 WORD ORDER IN THE EXPANDED VERBAL SENTENCE

The word order that we can consider as normal for the simple verbal sentence is, as we have stated (see Vol. I, § 9), Verb-Subject.

The most elementary form of an expanded verbal sentence usually preserves the same basic order, adding the object after the subject, with the resulting word arrangement of Verb-Subject-Object¹⁰¹:

يَذْكُرُ صَاحِبُنَا الْبَيْتَاحَ

Our friend remembers the fence. Hus. ayy. I,15,10

قَدْ أَحَبَّ أَبُو طَالِبٍ ابْنَ أُخِيهِ

Abu Talib loved his nephew. Hal. sir. 114,17

تَصَبَّبَ أَبُو بَكْرٍ عَرَقًا

Abu Bakr broke into a sweat. Hal. sir. 211,19

ضَاقَ الْيَهُودُ ذَرْعًا بِمُحَمَّدٍ

The Jews felt uneasy about Mohammed. Hal. sir. 237,5

رَفَعَ الشَّابُّ رَأْسَهُ

The young man lifted his head. Gibr. I,162,3

Complements which specifically modify either subject or object follow the noun they modify as a

101. In the following paragraphs we also include sentences with كَانَ and لَيْسَ in which, for the purpose of showing word order, the accusatives they govern will be considered as equivalent to accusative objects.

syntactical unit¹⁰²: thus they do not actually change the basic order¹⁰²:

شَغَلَتْ وَجْدَهُ زَوْجِي بِالْمُنْصَرَفِ
بِأَلِ أَبَوَيْهَا

The fact that my wife was alone in Mansour worried her parents. Hal. (Zy.) 14,23

كُلَّ أَمْرَأَةٍ فِي مِصْرَ مَشْرُوبَةٌ
جَمِينٌ ثَرِيدٌ

Every woman in Egypt is sad whenever she wants to be. Hus. ayy. I,25,14

An adverbial modification, however, may follow the object, regardless of whether it primarily modifies the verb, the subject, or the object:

اجْتَمَعَ الْأَصْدِقَاءُ الثَّلَاثَةُ فِي حَجْرَةِ
مَاهُونٍ رُضْوَانٍ

The three friends met in Ma'mun Ridwan's room. Mah. qah. 44,18

أَتَيْتُ رَسِيتَ شَبَكِي ثَلَاثَ مَرَّاتٍ

that I threw in my net three times. Hak. sul. 7,4

(حَقِيقَةً) تَجَهَّلَهَا أَرْمًا لِلْإِسَافِ

(a truth) which, unfortunately, Europe ignores. Hak. (Zy.) 11,20

دَخَلَ مَوْلَرٌ عَلَى ابْنَتِهِ ذَاتَ يَوْمٍ

One day, Mueller went in to his daughter. Manf. mag. 14,17

قَدِمَ اسْتَيْفِنٌ كِتَابَهُ إِلَى مَاجِدَ وَلَسِنِ
يَدَا بَيْدَلٍ

Stephen gave his letter to Magdalene personally. Manf. mag. 34,2

The basic word order of Verb-Subject-Object is changed more frequently and with greater freedom in modern Arabic than it was previously. The changes in the word arrangement, however, are usually based on the position of the different parts of the verbal sentence in relation to the verb; thus, they may

102. Adjectives or substantives in the genitive or in apposition are not considered as new elements but as one together with the noun they modify.

change their position when they either refer to the verb or modify the complete sentence. The complements, i.e., those that primarily refer to either object or subject, will follow the noun they modify, with the exception of circumstantial accusatives, which usually follow at the end of the sentence regardless of whether they refer to the subject or object (see immediately above).¹⁰³

This freedom in word order, along with the tendency to expand single syntactical units with determinative or qualitative modifications, may, and frequently does, change the aspect of the Arabic sentence to extremes unknown in earlier periods. In the following paragraphs, we intend to present the main changes that appear in the expanded verbal sentence of Modern Arabic.

Subject-Verb-Object- (Adverbial) 104

لَا تَنِي وَجَدْتُ رَافِعِينَ
for I have found two relatives. Mah. qah. 58, 15

سَبَبَ ثَالِثَ مَنَعَ قُرَيْشًا مِنْ
سَاحِبَةِ مُحَمَّدٍ
A third reason prevented the Koreish from following Mohammed. Hal. sir. 177, 4

أَخَوَكَ يُحِبُّكَ كَثِيرًا
Your brother loves you very much. Manf. mag. 9, 4

103. We are not here considering those cases in which a member of the sentence has a restrictive function, since they must follow immediately after the part they modify and should be considered as a syntactical unit:

هَـنَا فِي مَانِيْلَا يُرِيدُ رَافِعِينَ
Here in Manila they want me to.... S. Din (Br.) 58, 18

Nor do we consider those instances in which an inversion is required by the syntactical function of the sentence within a compound, e.g., with circumstantial clauses (see Vol. III).

104. The special meaning of the imperfect tense as a descriptive one (see Vol. I, Section 19) explains the fact that the inversion of the subject is more frequent with the imperfect than it is with the perfect.

كَتَبَ الْأَعْرَابِيُّ حَيْدَرُشًا —
Kitāb al-Aghāni tells us....
Amin duh. I, 37, 16

هَذِهِ الْقِصَّةُ تَدُلُّنَا دَلَالَةً وَاضِحَةً
عَلَى حَاجَةِ الْأَعْرَابِيِّ فِي هَذَا
التَّغْيِيرِ إِلَى —
This story clearly proves to us the Persians' needs during this period for....
Amin duh. I, 38, 5

In cases when the subject of the sentence is expressed as a personal pronoun, the order is frequently inverted; this can be explained as a consequence of the emphatic function of the personal pronoun when it is used to express the subject of a verb (see page 423):

أَنْتُمْ لَا تَفْهَمُونَ كَلَامِي
You do not understand my words. Gibr. I, 148, 19

أَنْتِ — فَعَلَيْتِ هَذَا مِنْ أَجْلِ؟
أَنَا أَتُكْرِمُ قَانًا مُوجِدًا
Did you do that for my sake? Hak. sul. 139, 8

أَنَا أَتُكْرِمُ قَانًا مُوجِدًا
Cogito ergo sum.
Mah. qah. 25, 16

The inversion, however, is not necessary:

أَنْتَظِرُ هُوَ فِي بَطْنِهِ
He waited at its bottom. Hal. sir. 283, 13

ظَلَّ هُوَ شَاخِصًا إِلَى مَضْفُورَةٍ
رُوكْسَانِ
He continued staring at Roxane's lodge. Manf. sha'. 33, 8

أَرَأَيْتَ هُوَ أَنْ يَشْرَعَ لَهَا حَالَهُ
He wanted to tell her about his situation. Mah. qah. 156, 14

أَسْئَلُ أَنْ يَكُونُوا هُمْ؟
Could it possibly be they? Hak. ahl. 47, 14

سَوْفَ تَرَى أَنْتَ يَا سُلَاطَنَ
يَعْنِيكَ
You will see, My Lord, with your own eyes. Hak. sul. 120, 13

تَهَيَّوْهُ إِلَى وَجْدَةٍ غَمِيَّةٍ
He felt a desire for profound solitude. Mah. qah. 155, 3

لَبِثُوا هُمْ عَلَى صَالَتِهِمْ وَتَكَافُهُتِهِمْ

They remained small and unimportant.
Mah. qah. 54,7

Object-Verb-(Subject)-(Adverbial)

In many cases of special emphasis on the object, the object may precede the verb:

إِيَّاهُ يَكْبِرُونَ

Him they glorify.
Hal. sir. 527,2

الْحَقِيقَةُ مَا قُلْتُ لِأَبِيكَ

The truth, I haven't told it to your father.
Mah. qah. 38,15

كَأَنَّا مِنْ كَانَ

whoever it may be.
Manf. sha'. 7,9

Verb-Object-Subject-(Adverbial)

أَنْ يَقُولُوا الْقَوْلَ هُمْ أَنْفُسُهُمْ

that they themselves composed verses.
Djir. tar. 1,221,21

لَيْسَ حَدِيثٌ شَيْكَبِيرٌ هَذَا

This was not a quotation from Shakespeare.
Tai. (Zy.) 9,53

كَأَنْتَ لَيْلَةٌ لَيْلَاءٌ يَلُوكَ النَّيَّ

It was a very dark night, this one in which....
Hal. sir. 102,11

إِنَّا شَكَاَ الْوَلَدُ أَبُو—

When a father complained about his son....
Amin (Br.) 86,10

A prepositional phrase that introduces the object of a verb (see page 161) may be placed in the same positions as an accusative object, thus it may also precede the verb:

لَهُ يَرْكَعُونَ وَتَسْجُدُونَ

Before Him, they bow and prostrate.
Hal. sir. 527,2

إِلَيْهِ وَحْدَهُ يَتَوَجَّهُ الْقُلُوبُ—

To Him alone turn [our] hearts....
Hal. sir. 138,20

The prepositional phrase very frequently precedes the subject; this is especially the case when the prepositional phrase contains a personal pronoun or when the subject is indefinite:

أَصَلَ مُحَمَّدٌ نَبَأَ—

The news of...reached Mohammed.
Hal. sir. 210,6

نَحَلْ عَلَيْهِمْ عَلَى مُلَاجَاةٍ

'All suddenly went in to them.
Hal. sir. 139,21

لَيْلًا يَذْهَبُ بَيْنَهُ شَيْءٌ

so that nothing would be lost.
Djir. tar. 1,225,4

لَا حَتَّ عَلَى شَعْفِيَةِ ابْنِ سَامَةَ خَفِيفَةٍ

He smiled faintly.
Mah. qah. 11,19

أَنْ يَخْلِفَ بَيْنِي شَيْءٌ

that something could escape me.
Tai. (Zy.) 9,18

Under the same circumstances, it often precedes the accusative object of the verb:

طَلَعَ يَخْرِبُ بِهَا الصَّبِيَّ

He began beating the boy with it.
'Aww. (Br.) 11,24

إِنْ قُلْتُ لَكَ هَذَا—

If I told you that....
Nu'. kan. 8,18

A prepositional phrase that modifies a noun within the sentence may precede it (see page 84)¹⁰⁵:

لَا يَذْكُرُ لَهَا الْيَوْمَ آتِيَا

He does not remember the name of that day.
Hus. ayy. 1,3,1

¹⁰⁵. Note that a prepositional phrase may precede the noun it modifies. This, however, only occurs if the phrase in this position still remains within the sentence. It may be found at the beginning of the sentence only when it is equivalent to an accusative object (see examples on page 514) or is in the function of a predicate in a nominal sentence (see Vol. I, Section 7).

سَأَلْتُكَ لَكَ ذِكْرًا عِنْدَ الْكَلَامِ فِي
الرَّبْدَةِ

We shall mention it when
dealing with atheism.
Amln duh. I, 46, 9

أَنَّهُ زَاهِيَةٌ لَا يَشُقُّ لَكَ فَبَارِ

that it was a calamity
without comparison.
Mah. qah. 22, 9

An adverb or adverbial expression that modifies the complete sentence or the verbal action may precede or follow the verb regardless of the position of the other elements.

Adverbial-Verb-(Subject)-(Object)

فِي وَسْطِ طَرِيقِ الْقَوَائِلِ السَّحَابِي
لِلْبَحْرِ الْأَحْمَرِ مَا بَيْنَ الْيَمِينِ
وَالْيُسْطِينَ تَقُومُ عِدَّةُ سَلْسِلٍ مِنْ
الْجِبَالِ

In the middle of the caravans' route facing the Red Sea, between Yemen and Palestine, some mountain chains rise.
Hal. sir. 85, 8

هَذَا تَبْدَأُ صَفْحَةً جَدِيدَةً مِنْ
حَيَاةٍ مُجَدِّدَةٍ

And here began a new page
in the life of Mohammed.
Hal. sir. 122, 17

فِي عَيْدِ الْأَضْحَى يَكُونُ آلَافُ
مِنْ اللَّحْمِ

And on the Day of Sacrifice there was meat.
Mub. (Zy.) 22, 5

عَدَا سَيَاءُ نَجْدٍ عَرَسَكَ فِي
الْبَيْتِ

Tomorrow evening you will find your bride expecting you.
Mah. qah. 130, 18

أَجِيرًا قَدْ يَسْأَلُنِي الْفَارِغَ —

In conclusion, the reader will perhaps ask me....
Musa adab. 105, 15

هَذَا ظَهَرَتْ رُوكَمَانُ فِي مَقْصَرِيهَا

At this moment, Roxane appeared in her lodge.
Manf. sha'. 28, 16

بَعْدَ هُنَيْدَةٍ خَرَجَ مِنَ السِّجْنِ
جُنْدِيَانِ

A moment later, two soldiers came out of the prison.
Gibr. I, 127, 16

عَلَى هَذَا السَّحْرِ جَبَلٌ صَاحِبِنَا
كَبِيرًا مِنَ الْأَغَايِنِ

In this way, our friend learned many songs.
Hus. ay. I, 26, 7

(سَنَوَاتُ) سَعَلَتْ أَثْنَاءَهَا هَذِهِ
الْحَقَائِقُ الْعَلِيَّةُ نَفْسُ

[Years] during which these profundities occupied his mind.
Hal. sir. 131, 23

Adverbial-Subject-Verb-(Object)

لِذَلِكَ نَحْنُ نَقْرَأُ كُتُبَ الْأَدَبِ
الْعَرَبِيِّ الْعَدِيمِ وَ —
أَحْقِيقَةً أَنْتَ نَجِيهَا؟

This is why we read books of ancient literature and....
Musa (Zy.) 2, 7
Do you truly love her?
Hak. sheh. 138, 10

Adverbial-Verb-Object-Subject

فِي عَيْكَ اللَّحْفَةُ دَخَلَ الْفَاعَةُ
رَجُلٌ فَصِيرٌ

At that moment, a short man entered the hall.
Manf. sha'. 23, 16

Nouns in the adverbial accusative in specifying (restrictive) or circumstantial modification are very seldom found in any position except following the noun they modify:

وَتَفِيدُنَا بِحُكْمِ الْقُرْآنِ أَوْ بَر —

And carrying out the Koran's decision, he ordered....
Hal. sir. 362, 1

Subject-Adverbial-Verb-(Object)

وَأَنَا أَيْضًا أَبْقَى؟

Shall I also remain?
Hak. sul. 58, 10

الْيَسَاءُ فِي قَرْيٍ يَمُوتُ
يَحِينُ الصَّيْتُ

Egyptian peasant women do not like to be silent.
Hus. ay. I, 25, 11

وَلَكِنَّ الشُّعُوبَ الْعَرَبِيَّةَ فِي
أَيَّامِنَا عَوَتْ —

But the Arab peoples of our time know....
Musa (Zy.) 2, 25

إِنَّكَ الْيَوْمَ تَجْهَلِينَ

Today, you do not know.
Manf. mag. 46, 3

أَنَا كَذَلِكَ أَهْوُفُ حُجْرَتِي فِي
هَذَا الْقَصْرِ
I also know where my room
is in the palace.
Hak. ahl. 60,2

أَنَّ الزَّوْجَةَ الْيَوْمَ تَبَاعُ وَتَشْتَرَى
فِي الْأَسْوَاقِ
that today women are bought
and sold in markets.
Q. Amin (Zy.) 5,3

أَنْتَ نَاقِمًا تُعَيِّبُنِي ذَلِكَ
تفكر so.
Hak. ahl. 31,2

لَا يَنْهَ رَغْمَ كُلِّ شَيْءٍ كَانَ رَاضِيًا
For he was pleased in spite
of everything.
Mah. qah. 108,17

Verb-Adverbial-(Subject)-(Object)

قَدْ سَكَّنَهَا الْيَوْمَ قَتْنٌ
A young man has occupied
it today.
Manf. mag. 3,9

حَدَّثَتْ فِي أَحَدِ الْأَيَّامِ حَارِثَةَ
One day something happened,
Ayy. (Br.) 31,23

أَضَعْتُ فِي آخِرِ الْكِتَابِ فَصْلَيْنِ
I have added two chapters
at the end of the book.
Hal. str. 26,23

لَمْ يَهْدَأْ مِنْهُ بَدْرٌ لِقَوَيْهِ بَالٌ
Since Badr, the Koreish
no longer felt secure.
Hal. str. 287,6

عَدْتُ لَهُ إِحْسَانًا يَدَهَا
Ihsan stretched her hand
out to him.
Mah. qah. 119,6

حَفِظَ إِلَى ذَلِكَ كُلِّ الْقُرْآنِ
Besides all this, he mem-
orized the Koran.
Bus. ayy. 1,27,9

لَا أُرِيدُ اللَّيْلَةَ ذُرُوسًا
I don't want any lessons
tonight. Hak. sheh. 162,10

Verb-Subject-Adverbial-Object

يَعْتُ مُحَمَّدٌ إِلَى الْمَدِينَةِ
عِندَ اللَّهِ
Mohammed sent Abdullah to
Medina. Hal. str. 268,22

When more than one adverb or adverbial expression is used in a sentence, the position they will occupy depends mainly on the specific importance or emphasis given to each of them. Adverbials that are used as restrictive specifications will precede the ones understood as qualitative (nonrestrictive) modifications. For stylistic reasons, shorter modifications frequently precede longer ones.

Temporal-Local

Temporal and local adverbial modifications do not have any specific order; they may follow each other or also be separated by other elements in the sentence:

لَقَدْ جَاءَ السَّاعَةُ هُنَا كَاهِنٌ شَيْخٌ
Just a moment ago an old
priest was here.
Manf. sha'. 184,12

بَعْدَ أَنْ أَقْبَتَ أَسْبُوطًا فِي بَيْتَايَ
after I had spent a week
in Bombay. Rath. mul. 15,23

مَاتَ هَاشِمٌ بَعْدَ سِتِّينَ سَنَةً مِنْ ذَلِكَ
بَعْدَ أَنْ أَتَاهُ إِحْدَى رِحَالَتِ الصَّغِيرِ
Some years after this
event, Hashim died in
Ghazza on a summer jour-
ney. Hal. str. 98,10

تَرَى إِنْ سَمِعْتَ صَوْتِي بَعْدَ سَاعَةٍ إِلَى
حَدِّ يَفْقَ السَّنِيرِ
One morning, Stephen went
out to the garden of the
house. Manf. mag. 11,8

إِهْتَدَى بَعْدَ سَوَالٍ إِلَى شَارِعِ
الْقُسْطَاطِ
After having asked, he
arrived at al-Fustat
street. Mah. qah. 54,14

إِنَّمَا نَسَمِعُ فِي أَيَّامِنَا مِنْ أَرْيَافِنَا
الْأَهْهِفِينَ —
Today, we hear from our
writers of the *nahda*....
Musa adab. 175,3

وَجَلْنَا مِنْ غَلَاظَةِ أَيَّامٍ أَنَا وَأَبْنِ
إِلَى كُوْلَانَسِ
My father and I arrived
in Coblence three days
ago. Manf. mag. 102,14

ارْتَعَجَتْ أَلْ ذَاكَ أَصَوَاتُ الرِّجَالِ
وَالنِّسَاءِ فِي عِلَاقَةِ الْغَامَةِ الْوَسِيمَةِ
At that moment, men and
women shouted in this
wide hall. Gibr. I, 200,18

فِي ظِلِّ اللَّيْلَةِ الْخَفِيَّةِ الَّتِي
وَصَفْنَاهَا كَأَنَّ رَاحِلَ وَابْنَتَهَا
جَالِسَتَيْنِ بِقُرْبِ مَوْقِدٍ
بَعْدَ سِتَّةِ وَثَلَاثَةِ أَشْهُرٍ مِنْ يَوْمِ
التَّرْقِيَةِ أَجْتَمَعَ الْجُلُوسُ الثَّلَاثِي

On the frightful night we
have described, Rachel and
her daughter were sitting
close to a fireplace.
Gibr. I, 156, 12
Fifteen months after the
signing of the agreement
the Constituent Assembly
met in Bagdad.
Raih. mul. 386, 7

Local-Temporal

فِي هَذِهِ الطَّرِيقَةِ يَجْتَمِعُ صِبَاخَ
كُلِّ يَوْمٍ عَشْرَاتُ الْأَعْيَانِ
أَقَامَ مُحَمَّدٌ فِي بَنِي سَعِيدٍ إِلَى
الْحَاضِرَةِ مِنْ غَيْرِهِ
جَلَسَ إِنْشِيقَافًا فِي عُرْقِيَةِ عَدَاةٍ
يَوْمٍ مِنْ أَيَّامِ الْإِحَادِ —
جَاءَ فِي مَجَلَّةِ "الثَّوْرَةِ" فِي يَنَابَرِ
١٩٥٥ هَذِهِ الْكَلِمَاتُ الثَّلَاثِيَّةُ —

Scores of lawyers gather
in this room every morning.
Kam. (Zy.) 4, 9

Mohammed stayed with the
Banu Sa'ad until he was
five. Hal. sir. 112, 11

Stephen was sitting in his
room one Sunday morning....
Manf. mag. 87, 13

In January, 1955, the fol-
lowing words appeared in
the magazine *Revolution*....
Musa adab. 201, 7

I was absent from Beirut
for several years.
Gibr. I, 108, 15

In Bahrein, there was at
that time another man....
Raih. mul. 29, 9

He spent two weeks or more
in Cairo....
Hus. ayy. II, 3, 1

Have they remained alive
in the cave for more than
three hundred years?
Hak. ahl. 50, 7

كَانَ فِي الْبَحْرَيْنِ يَوْمَئِذٍ رَجُلٌ
أَخَرٌ —
أَقَامَ فِي الْقَاهِرَةِ أَسْبُوعَيْنِ أَوْ
أَكْثَرَ مِنْ أَسْبُوعَيْنِ —
إِنْهُمْ مَكَثُوا بِالْمَعَارِ أَحْيَاءُ أَكْثَرَ
مِنْ ثَلَاثَةِ عَامٍ ١٤

Special word order in the verbal sentence may
cause the verb to appear at the close of the sentence:

لَكِنَّ الشَّهْرَ حَضَرَ
لَكِنَّ عَيْنًا مِنْ ذَلِكَ لَمْ يَكُنْ
لَئِنْ أَلَمْتُ الْكَلْبَ فَهَكَذَا أَرَادَ
كُلِّ شَيْءٍ فِي الْحَرْبِ يَحْتَمِرُ
لَعَلَّ كَذَلِكَ مَا يَزَالُ

but the month passed.
Hus. ayy. I, 67, 1

but none of this happened.
Hus. ayy. I, 103, 3

for [her] elderly husband
wanted it that way.
Hind. (Zy.) 32, 41

In war, everything is per-
mitted. Raih. mul. 100, 19

Perhaps it is still the
same. Hal. sir. 3, 8